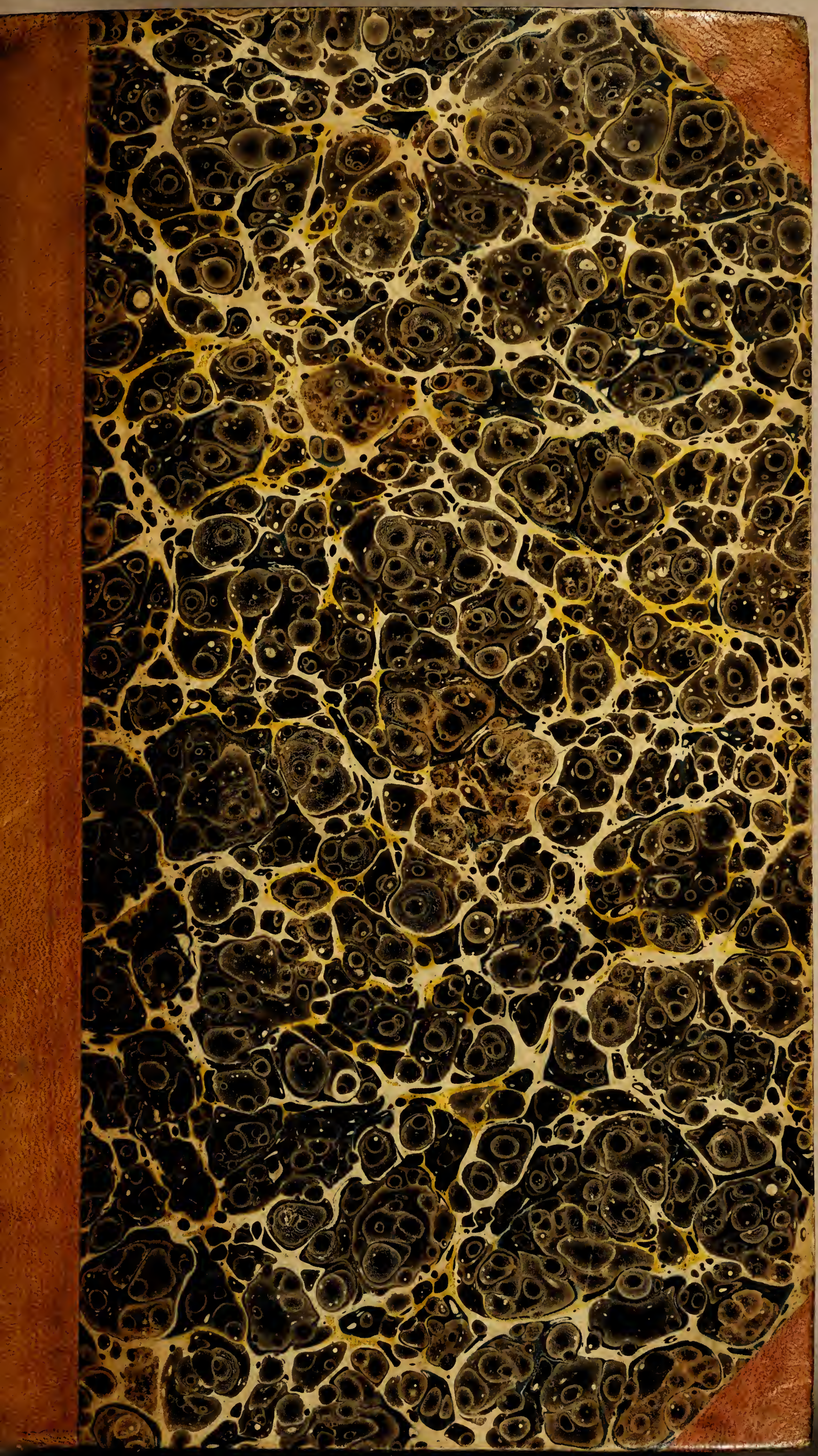

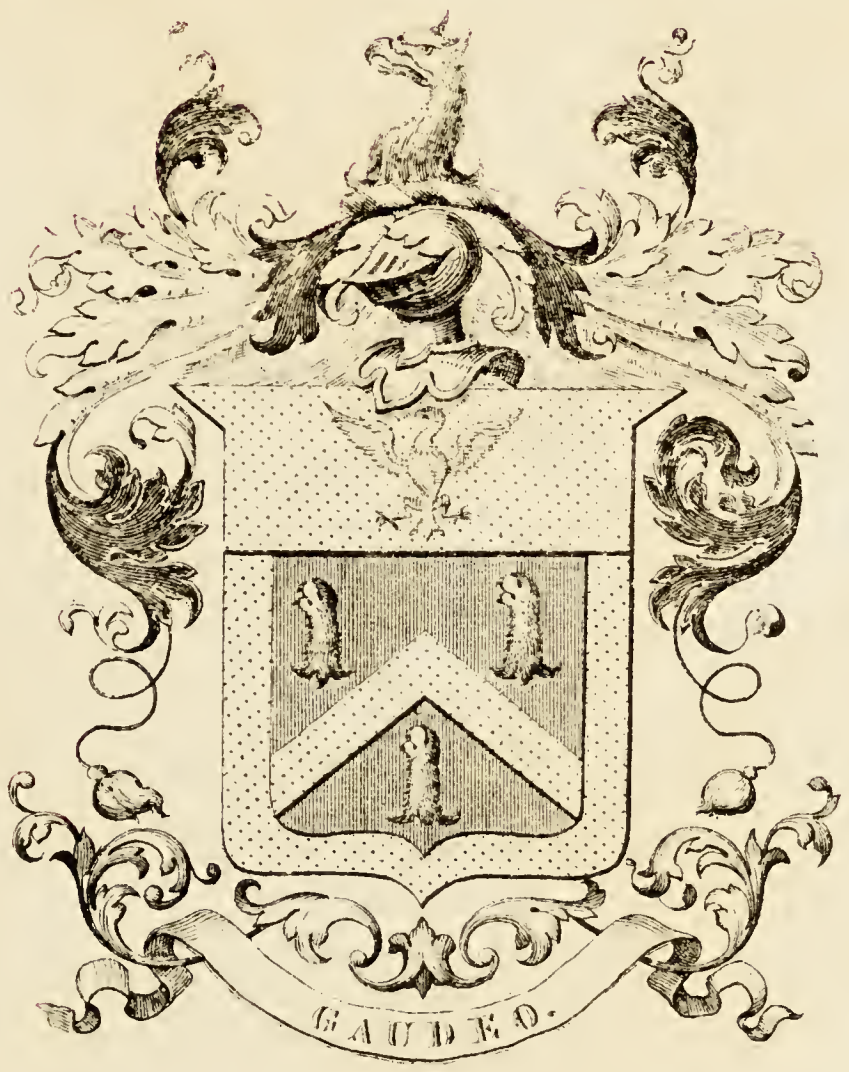

John Carter Brown.

33.7

Nelson Rich

C

see p. 409.

A

TOPOGRAPHICAL AND POLITICAL DESCRIPTION

OF THE

SPANISH PART

OF

SAINT-DOMINGO;

JOHN CARTER BROWN.

CONTAINING,

GENERAL OBSERVATIONS ON THE CLIMATE, POPULATION AND PRODUCTIONS; ON THE CHARACTER AND MANNERS OF THE INHABITANTS; WITH AN ACCOUNT OF THE SEVERAL BRANCHES OF THE GOVERNMENT.

By M. L. E. MOREAU DE SAINT-MERY.
Member of the Philosophical Society of Philadelphia, &c.

TRANSLATED FROM THE FRENCH,
By WILLIAM COBBETT.

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1798.

A

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ADVERTISEMENT.

THE reader will ſee, by the cloſe of the hiſtorical ſummary at the head of this work, that I thought it neceſſary, in the deſcription of Saint-Domingo, ſtudiouſly to avoid touching on any thing relative to the revolution, ſince 1789.

This deſcription was nearly finiſhed at that epoch, as far, at leaſt, as relates to the Spaniſh part. I had even read ſome fragments of it in the public ſittings of the Muſeum of Paris, in 1788; and its object being to repreſent Saint-Domingo ſuch as I had ſeen it, it would have appeared whimſical in me to lay aſide a true and intereſting picture in order to take one that was every moment upon the change. I ſhould have feared, in ſo doing, to reſemble a painter, who, having undertaken to draw the portrait of a perſon, celebrated for beauty and other advantages, ſhould determine, at the moment of finiſhing it, not to repreſent the original in its natural ſtate, but disfigured with the cruel effects of a convulſive malady.

Beſides, during the year 1793, when in France, I was retouching what relates to the Spaniſh colony of Saint-Domingo, I had continually before my eyes the dangers that had ſurrounded me for more than a year; the events and arreſtations which had threatened

me with the approach of a cruel death, a death from which I have been preſerved only by the influence of thoſe very acts of my public life for which I had before been perſecuted. I felt the neceſſity of keeping myſelf within a narrower circuit, for fear of being ſacrificed before I had finiſhed a part, at leaſt, of what I had in ſtore for the good of my country. Thinking nothing, then, of the preſent, but as it enabled me to draw from the paſt a leſſon for the future, in a deſcription of the fineſt colony that European induſtry had ever created in the New World, I was ſtill more determined not to mix the effects of the revolution with my firſt plan.

While I was thus labouring for my country, I expected that thoſe men of blood, who then ruled it, would diſpoſe of my fate. A courage, examples of which multiplied daily, would even have rendered all dangers indifferent to me, if the ſight of a wife and children without ſupport, if that of other dear relations alſo, had not impreſſed my mind with too ſad and diſtreſſing ideas, and rent my heart with the ſevereſt torture. I even caught myſelf ſometimes ſighing at the idea of death, a trifle in itſelf for one who has lived ſo as neither to wiſh nor fear it, but which would have robbed me of the only fruit I wiſhed to reap from eighteen years of laborious enquiry, that of rendering it uſeful to mankind. In this ſituation, being then in one of the ports of France, waiting for an occaſion to return to the colonies, I became the object of freſh perſecutions, from ſome of the ſubaltern agents of

tyranny, which had covered the country with ſcaffolds. They ordered me to Paris, to give an account of a conduct, which they well knew Robeſpierre had never approved, even from the epoch when we were both members of the Conſtituent Aſſembly. I was ordered, too, *to take my family with me.*

This laſt condition awakened in my heart feelings, the power of which can be known by a huſband and a father only. I went to thoſe who had ordered my departure, among whom were ſome who had terror at command, becauſe they themſelves obeyed it. I ſpoke with the firmneſs that ſo important an occaſion inſpired, and nature rendered me ſo eloquent, that the majority were moved; the order for going to commit my head to the executioner was changed into a permiſſion to return to Saint-Domingo, by the way of the United States; and when an emiſſary of Robeſpierre, without doubt informed that I was eſcaping from him, came with a mandate expreſs for my arreſtation, in ſpite of the paſſports granted *in the name of the law*, the veſſel containing all I held dear, and myſelf alſo, had been hardly thirty-five hours under ſail.

Arrived in this allied country, and learning that the part of Saint-Domingo to which my profeſſion attached me, was in the power of the enemies of France, I took the reſolution of ſeeking a livelihood in the United States, as I ever have done, from the product of my labour. The delicious ſentiment which told me that I ought to devote myſelf entirely to the happineſs of my family, has rendered every thing eaſy to

me, and this family repays by its love, the labours and cares in which it partakes.

I had brought with me but a ſmall part of my writings, and dared no longer reckon on the utility of my ſtudies. But, with a horror againſt blood-ſhed, has re-appeared a ſyſtem which gives protection to all who love their country, and are happy in finding an occaſion to ſerve it. This beneficent protection, to which I had a right, has produced with reſpect to me, a moſt delightful effect, in bringing me ſafe all my materials, all that my fatigue, a conſiderable expence, and an indefatigable zeal, have been able to collect in the ſpace of twenty years. Bleſſed forever be this return to an order of things, that renders our love for our country no longer a crime!

A motive very natural to a writer having led me more than once to run over different parts of my manuſcript, and perceiving but a very diſtant hope of publiſhing the hiſtory of Saint-Domingo, I wiſhed to ſee if I could not make ſome alterations in it, which facts poſterior to the revolution ſeemed to dictate; but in reading over ſome pages with this intention, I met with a real difficulty to interweave what I had already written, and what I wiſhed to add, and ſo I was ſtill brought back to my firſt opinion.

How did I congratulate myſelf on this perſeverance when the news of the ceſſion of the moſt conſiderable part of Saint-Domingo from Spain to France, arrived at Philadelphia, made me believe, that the publication of the deſcription of the Spaniſh part of that iſland would be intereſting to the public!

ADVERTISEMENT.

The Spaniſh colony of Saint-Domingo was the firſt founded by Europeans in America. Under this point of view it muſt give the firſt traces of the European genius, receiving councils, from ſituations and events, till then unknown. It muſt ſhow the proof of the tranſplantation of the ideas of the Old World, in the New, and of their naturalization, more or leſs perfect in this foreign land. It ſhould, by its priority to all the other European colonies, formed under the torrid zone, have preſented, in its adminiſtration, principles for other nations to adopt in their turn, with modifications more or leſs ſenſible, and produced by the influence that each of them receives from its particular manners and character. In a word, the Spaniſh colony of Saint-Domingo, is the firſt mark that the Europeans impreſſed on a vaſt part of the globe, and with ſo many recommendations united, it certainly ought to attract the attention of the *philoſophical* obſerver!

And, what time can be more proper for the exhibition of this picture than the moment when the original is going to diſappear? Indeed, the ceſſion of the Spaniſh part has already, in deſtroying the adminiſtration, and with it the greateſt part of thoſe things which ſerved to mark the character of the colony, rendered it impoſſible to diſcover, in what now ſubſiſts, what has ſubſiſted; in future it can be known but from report. It muſt be then ſought for in the remembrance of thoſe who have known it, and endeavour to come, by the means of what it has yet in its phyſical exiſtence, to the knowledge of the ſpirit which animated it,

and hazard a conjecture, if it not been happily painted when it formed a whole, when each of the features, which characteriſed it, could be ſtudied at leiſure and traced from nature; and this is the picture, which I dare call a faithful one, here preſented to the public.

This deſcription of the Spaniſh part muſt, then, be read, without ever forgetting that it was written entirely independent of every thing the French revolution may have produced; becauſe, generally ſpeaking, it was written before that epoch; becauſe this idea has never been loſt ſight of in what has been ſince added, and becauſe I had ever to ſpeak of things anterior to the revolution.

I have carried the reſpect for my own motives ſo far in this inſtance, that I have not made any alteration in that part of the work, relating to the queſtion, whether the ceſſion of the Spaniſh part would be advantageous to France or not. My opinion on this ſubject, as on all others on which I have written, is the reſult of internal conviction. My ſentiments are not a law, and if they deſerved to have the force of one, what ſurer guide, for me at leaſt, could I be required to follow, than my conſcience? My conſcience has forbidden me to bend my thoughts to occaſional events. And if thoſe diſaſtrous times ſtill exiſted, when every unpleaſing truth was criminal, it would be much eaſier for me to hold my tongue than falſify my principles. It is the eſteem of mankind that I ſeek; I know how to do without their approbation.

The ſame principles will be my guide in the publication of the *Deſcription of the French Part of Saint-Domingo*, if encouragement and other circumſtances ſhould enable me to commit it to the preſs. They are alſo my guide, and ſtill more ſtrictly ſo, in my *Hiſtory of Saint-Domingo*, that unfortunate iſland, the paſt ſplendor of which will aſtoniſh future ages. It is in tracing this hiſtory that I recollect, almoſt at every line, that the hiſtorian exerciſes the power of a real magiſtracy, and that he ought to throw down his pen with affright, if he forgets, for a ſingle moment, that, at a future day, poſterity may have no other teſtimony than his to direct its judgment, on facts and individuals; and that, if this teſtimony deceives, he is chargeable with irreparable injuſtice; unleſs, indeed, poſterity detecting the partiality of the hiſtorian, cites him, in his turn, before its awful tribunal, and ſtigmatizes his name, by placing him among the perjured witneſſes.

I ſhall cloſe this advertiſement, which became neceſſary from ſeveral motives, by a wiſh, which has never ceaſed to animate my heart, ſince the moment, now long paſt, I devoted myſelf to the ſtudy of whatever concerns the colonies, and which is, that my enquiries, my ſacrifices, and my labours, may be of utility to mankind in general, and particularly to my own country.

Notwithſtanding the pains I have taken to be exact in the hydrographical particulars contained in this deſcription, and in the map, which makes part of it, and which has been traced under my inſpection, I do not offer them as mathematical truths, but only as the trueſt that have yet been obtained with reſpect to Saint-Domingo.

HISTORICAL

SUMMARY

OF THE

EVENTS AND TRANSACTIONS,

RELATIVE TO THE BOUNDARIES BETWEEN THE SPANISH AND FRENCH COLONIES IN THE ISLAND OF SAINT-DOMINGO.

1630.

THE adventurers, that medley of individuals from almoſt all the nations of Europe being augmented in number by the new-arrived French, whom the Spaniards had driven from St. Chriſtopher's, go from the little iſland of the Tortue, where they had begun to ſettle, and erect little huts called *Ajoupas* or *Boucans* (places to cook meat) on the iſland of Saint-Domingo, which they then called the *Great-Land*, from a compariſon with the Tortue.

1632.

The Freebooters and Buccaniers drive the Spaniards from the Tortue.

1638.

The Spaniards maſſacre almoſt all the French colony.

1639.

Such was the boldneſs of the adventurers, that they retook the Tortue.

1640.

There were already ſome French ſettlers ſcattered along the northern coaſt of Saint-Domingo, from the peninſula of Samana to Port-de-Paix, and united in little ſettlements for the purpoſe of hunting of the oxen, that were become wild.

1641.

Le Vaſſeur, an officer of the garriſon of the iſland of St. Chriſtopher, ſent by the commander Poincy, lieutenant-governor-general of the French iſlands in America, takes the command at the Tortue, where Willis, an Engliſhman choſen chief by the adventurers of his nation, had uſurped a deſpotic authority.

1663.

Mr. Deſchamps de la Place, commanding for the king at the Tortue, and on the coaſt of Saint-Domingo, in the abſence of Du Rauſſet, his uncle, begins the ſettlement of Port-de-Paix, before which the Buc-

caniers had one in the little iſland *à Boyau* or *of the Buccaniers*, ſituated in the middle of the bay of Bayaha, now Fort-Dauphin.

1664.

D'Ogeron, the ſucceſſor of Mr. Deſchamps de la place, forms a habitation at Port-Margot, which Le Vaſſeur, who had firſt landed there, had originally named the *Refuge*.

1670.

The French, encouraged by D'Ogeron, begin to ſettle in the plain of Cape-François.

1674.

D'Ogeron augments the ſettlement of Samana, which the Spaniards had attacked, without being able to deſtroy it.

1676.

At this epoch, when Pouançay, the nephew of D'Ogeron, ſucceeded him, ſome of the French had carried their ſettlements along the ſea-ſide, from Port-de-Paix to the river of the Rebouc, and poſſeſſed the iſland of the Tortue, and the peninſula of Samana.

1678.

Peace of Nimeugen, between the French and Spaniards.

1680.

Don Franciſco de Segura, Sandoval and Caſtille, preſident of the Spaniſh part, writes, the 10th July, and ſends the Licentiate, Don Juan Baptiſte Eſcoſo, to Mr. de Pouançay, to notify to him the concluſion of peace, and to propoſe to him to fix the boundaries between the colonies of the two nations. The envoy finds the French penetrated as far as the river Rebouc, which he croſſes with Mr. de Longchamp, who was ſettled on the bank of the river, in a canoe belonging to his habitation. Mr. Longchamp and other Frenchmen accompanied the envoy on the road towards the Cape, where Mr. de Pouançay was, and where the envoy arrived in the latter end of the ſame month of July.

The interpreter at this conference was Mr. Demas Jonchée, captain of the ſhip the St. Bernard, who had ſeen the Licentiate Eſcoſo at St. Yague, and who conducted him on his return, as far as the bay of Mancenil.

An inſtrument was drawn up, by which the Rebouc was fixed on as the line of demarcation.

1684.

The Spaniſh preſident who wrote to Mr. de Cuſſy the governor, to announce to him the peace of Ratiſbon, which was concluded the 15th of Auguſt, having complained that the French encroached, Meſſieurs

the Chevalier de St. Laurent and Bégon, adminiſtrators-general of the iſlands, and who were then at Saint-Domingo, propoſed to him to acknowledge again, that the boundaries ſet off from the Rebouc on one ſide, and ended at the cape of the Béate on the other.

Don André de Roblès, the preſident, rejected this propoſal, and the Spaniards began themſelves to deſtroy the wild cattle, which brought the Buccaniers a-hunting, for the ſake of their ſkins, which they ſold.

1687.

On the weſt of the Rebouc, the Spaniards attempt to form ſettlements, which the French, having one hundred and fifty horſemen under the command of Mr. Carron, an inhabitant of Bayaha, go and burn.

1688.

In the month of May, fifty Spaniards carry off two Frenchmen, caught hunting in the immenſe canto of Bayaha. Two hundred and fifty French purſue them, but too late.

The preſident, Don André de Roblès, anſwers, on the 3d. Oct, to the complaint of Mr. Cuſſy, that Bayaha is in the Spaniſh territory, but that he has, however, ordered the two Frenchmen to be ſet at liberty.

The preſident complains, in his turn, that ſome French have ſettled at Samana.

1689.

War being declared between France and Spain, the former plant their ſtandard on the weſtern ſide of the Rebouc, and place out-poſts there.

1690.

The French, under the command of Mr. Cuſſy, attack and take St. Yago, and find no Spaniſh out-poſt till they come to the hatte of the governor of St. Yago, on the eaſt of the Rebouc.

1691.

The Spaniards lay waſte, burn, and pillage a part of the Cape, and then return within their territory.

1695.

The Spaniſh, joined by the Engliſh, lay waſte the country as far as Port-de-Paix.

1697.

The peace of Ryſwick, declaring that the poſſeſſions of the two powers ſhall remain as they were before the war.

1698.

The Spaniards, profiting by the peace, ſettle on the weſt of the Rebouc, certain encloſures, under pretext of keeping the cattle there, which they came to ſell to the French.

Don Pedro Morel, meſtre-de-camp, ſent to the Cape to bring back Madame de Graſſe, who had been conducted to Santo-Domingo after the taking of Port-de-Paix in 1695, is ordered by the Spaniſh preſident to induce Mr. Ducaſſe, the governor, to draw back his out-poſts ſix or ſeven leagues, as far as Bayaha. Mr. Ducaſſe anſwers, that the preſident has no reaſon to complain concerning his out-poſts, as they are not beyond the boundaries,

In the month of September this year, the king, by letters patent for the eſtabliſhment of the Saint-Domingo company, grants it all the commerce of the iſland, from Cape-Tiburon to the river of Neybe *incluſively*. The company itſelf afterwards makes conceſſions there.

1699.

The 6th of February, the preſident, Don Severmo de Manzaneda, ſummons Mr. Ducaſſe to draw back his advanced poſts as far as Caracol. Mr. Ducaſſe ſends to him Mr. Duqueſnot, attorney-general of the ſovereign council of Petit-Goave, to convince him of the ridiculouſneſs of his pretenſions.

Mr. Duqueſnot agrees, that, 'till the deciſion of the two courts, the out-poſts on both ſides ſhall be drawn back to four leagues from the Rebouc.

Mr. De Galiffet, become governor by the departure of Mr. Ducaſſe for France, gives permiſſion to hunt, but never beyond the Rebouc; and he places an out-poſt at *la Porte*, the point which is now the boundary between Dondon and St. Raphaël.

1700.

The Spaniards encroach. Mr. De Galiffet writes to the preſident in the month of July. The preſident anſwers the 5th of September, denies the agreement made with Mr. Duqueſnot, maintains that the French have never had any out poſts beyond the river Jaquezy, and that, in 1684, Don André Roblès refuſed to acknowledge the *Guyaubin*, or the Rebouc, as the boundary.

Mr. De Galiffet does away theſe errors the 27th of October; he offers the teſtimony of all thoſe who have been ſtationed at the Rebouc during the preceding peace, and defies the preſident to prove, that, at that time, there was a ſingle Spaniard ſettled on the weſt of the river.

This year appeared an engraved map of the iſland of Saint-Domingo, by N. De Fer, geographer of the king of Spain, according to which the boundaries begin at Porte-de-Plate on the north coaſt, croſs the iſland, and end at the mouth of the Neybe.

1701.

October the 7th. The preſident ſummons the French to draw in all their poſts as far as Caracol, on the confines of Limonade, or, at leaſt, as far as the river Jacquezy, making proteſts at the ſame time.

November 2d. Mr. De Galiffet ſends an anſwer, ſupported by the declaration of Mr. Duqueſnot him-

ſelf, and, in his turn, ſummons the preſident to obſerve the agreement, made with the attorney-general.

1705.

Acceſſion of Philip V. of the Houſe of Bourbon, to the throne of Spain, which ſettles the diſputes about the boundaries.

1706.

Don Guillermo Morfil, appointed preſident of the Spaniſh part, lands at the Cape, whence he ſets out for his government. Mr. De Charitte, then chief of the French part, gives him a numerous guard of honour, and accompanies him in perſon as far as the Rebouc. The Spaniſh militia receives the preſident on the other ſide of the river.

1710.

The Spaniards, who had been permitted to form four or five hattes on the French ſide of the Rebouc, having manifeſted certain pretenſions, the governor of the Cape, with a ſufficient force, repairs to the ſpot, and informs them, that his ſuffering them to remain there is an act of pure favour.

1712.

The French ſettlements, even on this ſide the Maſſacre, are laid waſte by the Spaniards, who exerciſe many cruelties.

Thoſe of the town of St. Yago make an incurſion of the ſame kind.

The governor and inhabitants of St. Yago, in an addreſs to the king of Spain, dated 30th July, accuſe the French of invaſions and violences.

1713.

In the month of March, the court of Spain directs its ambaſſador at Paris to demand orders for the demolition of all the French habitations at Bayaha; and the ſame court writes, the 14th July, to the preſident of the royal court at Santo-Domingo, to oblige the French to evacuate all that they have uſurped, ſince the acceſſion of Philip V.

1714.

France propoſes to Spain to appoint commiſſioners to fix on the boundaries.

Towards the end of the year, the preſident of the royal court at Santo-Domingo, diſpatches Don Ramire, governor of Azua, to the Count of Blénac, governor-general, then at Leogane, and Don Pedro Morel, governor of St. Yago, to the governor of the Cape, to ſummon them to withdraw all the French ſettled beyond the river Marion: that is to ſay, as far as the ſpot where Fort-Dauphin now ſtands.

Mr. Blénac refuſes to yield to this unjuſt demand. The general and the intendant order an examination to be made before Meſſrs. Beaupré and Durocher,

notaries at the Cape, when twenty-four witneſſes (one of whom, named Bigot, was ninety-three years of age), atteſt, that the French have been poſſeſſors, for ſixty years paſt, of all the country lying to the weſt of the Rebouc.

1715.

The duke of St. Aignan, the French ambaſſador at the court of Spain, is directed by his court to maintain the examination of 1714, and to propoſe commiſſioners once again. He is anſwered, that information is expected from Santo-Domingo. But, on the 20th of May, the king of Spain ſends inſtructions to the preſident, to leave the French in poſſeſſion of what they had when he mounted the throne, and to ſend ſuch information as might enable the court to name commiſſioners.

1719.

In conſequence of the declaration of war between France and Spain, Mr. de Chateaumorand, the governor, and afterwards Mr. Sorel, who ſucceeded him, at this epoch, propoſed to the Spaniſh preſident, Don Fernand Conſtant Ramirez, to obſerve a neutrality in the iſland of Saint-Domingo, to leave the diſpute of the boundaries undecided, not to ſuffer the Spaniards to croſs the Rebouc, nor the French to go beyond Capotille.

The Spaniards place an advanced guard-houſe at

the point where the little river Montcuſſon falls into the Artibonite. Mr. de Paty, commandant of the weſt, orders it to be burnt.

1721.

The Spaniards kill four Frenchmen in the ſouth, under pretext of invaſion of territory; but the preſident requeſts, in the month of February, that this unhappy affair may not deſtroy the harmony that exiſts between the twe nations at Saint-Domingo.

1724.

The court of France ſends an order, 10th July, to the count of Robin, chargé d'affaires in Spain, to leave the ſubject of the boundaries aſide, becauſe it is more convenient to treat on the ſpot.

Minguet, (whoſe name is juſtly celebrated at Saint-Domingo), returning from the conqueſt of Carthagena, had obtained from Mr. Ducaſſe, 11th September 1693, a vaſt tract of land at Dondon. The Spaniards after having long vexed him, had at laſt congratulated themſelves in finding in this gentleman an excellent Eſculapious; but certain grants lately made at Dondon alarmed them. The preſident complained to Meſſrs. de la Rochalar and Montholon, the general and intendant, who anſwered him, that it was no more than the ſame ſpot, originally granted to Minguet. After this the governor of Hinche, and the juſtice of the ſame place, came and ſummoned the inhabitants to retire.

Meſſrs. de Chaſtenoye and Duclos, governor and *ordonnateur* of the Cape, went to Dondon, in the month of October, accompanied with a detachment of militia; here they had an interview with Mr. Mieſſe, the governor of Hinche, at the houſe of Signor Saint-Yago de Ribera, and it was agreed that the French inhabitants ſhould remain, except two, concerning whom it was agreed that further inquiries ſhould be made.

1727.

The Spaniards come and erect a guard-houſe, even on the eaſtern bank of the river Dajabon, or the river of the Maſſacre.

1728.

Fifteen Spaniards, under the command of an officer from the guard-houſe, erected in 1727, go to the canton of the Trou-de-Jean-de-Nantes, in the dependancies of Ouanaminthe, and deſtroy two French ſettlements, carry off ſome ſlaves, and one of the inhabitants bound.

Mr. de Chaſtenoye goes from the Cape to the Spaniſh advanced guard-houſe, finds that it was an enterprize of the officer, and complains to the preſident. As he returned he learnt that the French inhabitants went armed, in order to avenge themſelves on the Spaniards; nor were they appeaſed, till the commandant, Juan Gerardino de Guſman, acknowledged his error.

In the month of Auguſt, an order was ſent to the Marquis of Braneas, French ambaſſador at Madrid, to renew the propoſals for the appointment of commiſſioners to fix the boundaries.

1729.

Mr. de Nolivos, commandant for the king in the weſtern cantons, made his annual viſit round the frontiers of the Cul-de-Sac, Mirebalais, and Artibonite : when he arrived at the little river Montcuſſon, he found a hut where there lived an Iſidre negro, who, deſiring a grant of land, took, in order to obtain it, a certificate from Mr. Hardouineau, commandant of the Mirebalais, the 28th July.

The Spaniards, who ſaw this certificate, took umbrage at it. The commandants made the alarm be ſounded from Hinche to Azua. The people flew to arms, they marched to the frontiers from the Cahobe (of Acajoux or Mahogani), and from the Vérettes. They even wound a man, *Etienne Trouvé*, an inhabitant of Mirebalais, with a muſket ſhot.

The 8th of Auguſt, the preſident, Mr. de la Rocheferrer, wrote to Mr. de la Rochalar, the governor, to propoſe to him to appoint commiſſioners on both ſides, in order to avoid greater evils.

In conſequence of this, Mr. Nolivos was diſpatched, and he had a conference with Don Gonzalo Fernandez de Oviedo, auditor-general of war, at the houſe of Mr. Hardouineau. The Spaniſh plenipotentiary ſaid, that he would anſwer in writing ; retired into his

territory, and wrote, that the diſputed land, from which Mr. Nolivos withdrew an advanced-guard, belonged to the Spaniards.

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The 6th of May, preſident Rocheferrer writes to Mr. de la Rochalar, and complains that, ſince four or five years, ſome French have been ſettling at the Fond-de-Capotille. He requeſts that they may be ordered to remove, and threatens to employ forcible means. The governor-general anſwers, that it was ſacrificing a great deal to the love of peace and harmony, to ſtop on the weſt of the river of the Maſſacre, when the French had a right to go as far as the Rebouc. But Mr. Buttet, lieutenant-general of the king at Fort-Dauphin, having made inconſiderate expreſſions on the ſubject of the boundaries, and having determined two inhabitants to ſettle beyond Capotille, the Spaniards, in the night of the firſt of September, came, four hundred hundred in number, deſtroyed three plantations, and burnt the houſes.

On the 14th, in open day, Mr. de Chaſtenoye, governor of the Cape, came with a detachment of two hundred men, and deſtroyed the ſame number of plantations in the Spaniſh territory, but without ſetting fire to any thing. After this repriſal, the two governors, of the Cape and of St. Yago, agree that the river of the Maſſacre ſhall be looked on as the proviſionary boundary.

The 25th of December, the minister approved of the whole of the conduct of Mr. de Chastenoye, and again directed that the settlers should not go beyond the Massacre, 'till the boundaries had been fixed by commissioners, named by the two powers.

1732.

Mr. de Chastenoye informs the Spanish president that he will not suffer, as his predecessors had done for some years past, the justice of St. Yago to come, at each change of the presidency, and summon the inhabitants of Maribarou, Bayaha, le Brulage, l'Acul-des-Pins, and the Trou-de-Jean-de-Nantes, to retire.

1733.

In the month of October, Don Alphonso Castro y Mezo accuses the French, in a letter to his court, of devastating the Spanish territory, of killing some of the inhabitants, of wanting to seize on the little island of the Massacre, and of continuing to fortify Fort-Dauphin.

1735.

The 29th of April, the Spanish minister sends this complaint to the French ambassador at Madrid. The court of France answers by once more proposing to appoint commissioners.

Quarrels for the little island of the Massacre-river.

1736.

The Spaniards not only preſume to ſettle, as they had done in 1719, on the borders of the Mirebalais, but they even place an advance-guard on the weſt of the river Seybe, a hundred fathoms nearer the French.

Mr. de Fayet, the governor-general, marches with ſome regulars and militia, demoliſhes the guard-houſe, and pitches a camp on this part of the frontiers. However, he agrees in the month of March, with Don Nicholas de Guridi, who comes to his camp, that the Spaniards ſhall keep poſſeſſion of the diſputed territory, and that an advanced-guard ſhall be placed on each ſide, 'till the boundaries are finally fixed by the two crowns.

1737.

The king, by his inſtructions to Mr. de Larnage, diſapproves of the condeſcenſion of Mr. de Fayet.

The Spaniards enter on the French territory, in the dependancies of the Gonaïves; the governor-general orders Mr. Maupoint, commandant of Saint-Mark, to verify the fact. The commandant names Mr. Jean Baptiſte Roſſignol de la Chicote, captain of militia horſe at Artibonite, who, on the 8th of May, finds, at the proviſion habitation of Minguet, a hatte occupied by two Spaniards, though it is proved that, two leagues further on, there ſtill exiſted ſome ruins of the ſettlement, where Minguet (already mentioned in the article of

1724) had reſided twenty-one years. A croſs and a French flag were placed on the ſpot where theſe ruins were.

The Spaniſh colony is put in movement : the militia of Hinche are aſſembled, as alſo thoſe of Banique and St. John ; but this aſſemblage is not followed by any overt-act.

1741.

The Spaniards make incurſions at Dondon, whence they drive ſeveral inhabitants, and eſtabliſh an advance-guard in the canton of the Baſſin-Cayman.

1747.

Another incurſion is made at the Marre-à-la-Roche, in the pariſh of Dondon, where the invaders carrry off five negroes, and the overſeer of Mr. Mauny de Jatigny.

1750.

The 13th of October, fifteen Spaniards armed, lay waſte the plantations of Mr. Loyer, on the weſt of the Maſſacre, and threaten to burn the habitations of Meſſrs. Lambert Camax, and Perrault.

The 29th of October, Mr. De Conflans makes a complaint on this ſubject to the preſident of the Spaniſh part.

1752.

At the end of the year, the Spaniards again drive Mr. Mauny de Jatigny from the ſettlement he had formed at Dondon, on the territory of Minguet. Meſſrs. de Vaudreuil and de Laporte-Lalanne, the adminiſtrators of the colony, re-eſtabliſh Mr. Mauny, by an ordinance of the 1ſt October, 1754; and again, in 1756, the two French chiefs, in perſon, take poſſeſſion, formally, of this territory, in conſequence of the grant, made to Minguet, in 1698, having been juſt then found.

1755.

The 21ſt of February, the Spaniards ſummon the French living in the canton called the Ravin of the Mulattoes, (now the pariſh of Valliere), to quit their ſettlements, if they do not wiſh to be driven from them by force. Mr. de Lange, major of Fort Dauphin, marches to the ſpot, but finds the Spaniards gone.

Mr. Vaudreuil places an advanced guard here.

1757.

Four habitations of the Ravin of the Mulattoes burnt by the Spaniards.

1761.

Diſputes concerning an eſtabliſhment formed at Dondon, by Mr. de Villars; but Meſſrs. Bart and

d'Azelor, governors of the two colonies, let it remain, till they know the deciſion of the two courts.

1763.

The Marquis of Grimaldy, the Spaniſh miniſter, writes to the Marquis of Oſſun, the French ambaſſador, that commiſſioners are going to be choſen, to ſettle the boundaries.

In conſequence of this, Mr. d'Eſtaing, who was then going to Saint-Domingo, received orders from the king in blank, with power to fill them up with the names of thoſe whom he ſhould chooſe to appoint.

1764.

Mr. d'Eſtaing fills up with the name of the Count of Ornano, the full powers to treat on the boundaries. But the court of Spain having named no commiſſary, the Count of Ornano returns to the Cape in the month of June.

Mr. d'Azelor attempts to eſtabliſh an advanced-guard at the Marre-à-la-Roche, at Dondon, which Mr. d'Eſtaing obliges him to withdraw.

1769.

Towards the end of the year, Don Nicholas de Montenegro, ſub-commandant of St. Raphaël and the boundaries in that quarter, carried off Mr. de Ravel, an inhabitant of Dondon, with four of his negroes and his effects. A demand was made of the

perſon of this inhabitant, who was actually on the Spaniſh territory; but he remained in the priſon of Santo-Domingo till the month of June 1771, when an award of the king of Spain ſet him at liberty, in impoſing on him a fine of a hundred dollars.

1770.

Mr. de Montenegro makes an incurſion at Dondon with an armed force.

Mr. de Vincent, the king's lieutenant at the Cape, is ſent to Santo-Domingo, by Mr. Nolivos, where he concludes with the preſident, on the 4th of June, a treaty, the 5th article of which, the only one that relates to the boundaries, expreſſes that, in caſe of a diſpute between the two nations with reſpect to the boundaries, the reſpective commandants of the advanced-guards on the frontiers, ſhall give mutual information of the ſame, and ſhall meet on the ſpot, to verify the object of diſpute, and to ſettle it amicably, till the governors-general have concerted together, and given their orders. Mr. d'Azelor added to this article, that the commandants ſhould viſit their frontiers, in order to know well their ſituation and boundaries.

1771.

The end of March, Mr. Montenegro wiſhes a French mulatto, named Beligout, who had taken ſhelter in the Spaniſh part, to be permitted to ſettle on a portion of the land of Mr. Mauny.

On the 31ſt of May, Mr. Montenegro, at the head of fifty men, came to the canton of Canary, a pariſh of Dondon, and carried off the overſeer of Mr. Mauny, and a negro woman. He pillaged, laid ſeveral plantations waſte, and burnt the dwellings. Another habitation underwent the ſame treatment.

Mr. de Nolivos ordered Mr. Vincent to make repriſals. The latter goes, with an armed force, to the ſettlement of Don Guzman at Atalaye, takes away the overſeer and four negroes. He goes alſo to the habitation of Oſſé Panche, whence he takes four more negroes and a negro woman, but without pillaging, or burning, or any other acts of violence.

Mr. de Nolivos propoſes to exchange the captures made on both ſides, which, with difficulty, he obtains.

He goes, in the month of Auguſt, to dine at the houſe of Don Gaſpard, commandant of Dahabon, and of the frontiers. Here he finds Don Fernand de Spinoſa, commandant of St. Raphaël, and its boundaries. Meſſrs. de Vincent and de Lilancour, king's lieutenants at the Cape and Fort Dauphin, were alſo preſent. It is concluded at this conference, to adhere ſtrictly to the fifth article of the treaty of the 4th of June, 1770.

Nevertheleſs, Mr. de Nolivos ſigned, on the 3d of November, with this ſame Don Fernand de Spinoſa, in the name of the preſident Don Joſeph Solano, a treaty, by which he gave up to the Spaniards, proviſionally, the lands diſputed at Dondon; ſtipulated that the French ſhould quit them; and conſented to the

eſtabliſhment of an advanced-guard at the Saut-du-Canot. All which had been conſtantly refuſed ſince the government of Mr. d'Eſtaing.

1772.

The Viſcount of La Ferronnays, in the interim of Mr. de Nolivos's departure to France, refuſed to adhere to the convention of the 3d of November, 1771, except with reſpect to the advanced-guard at the Saut-du-Canot. It was agreed between him and Mr. de Solano, on the 10th of February, that the execution of the ſaid convention ſhould be ſuſpended for ten months, to wait for the orders of the two courts. That of France approved of the conduct of Mr. de la Ferronnays.

The 26th of November, the miniſter informs Mr. de Vallière, the governor-general, that the court of Spain wiſhes to ſettle, in Europe, the diſputes concerning the boundaries; and he requeſts, in conſequence, all the neceſſary information on the ſubject.

1773.

Don Joſeph de Solano, threatens no longer to permit the French to receive cattle from the Spaniſh part, unleſs the affair of the boundaries is ſettled. By this he forces Mr. de Vallière to ſubſcribe, a convention, which, in yielding to all the pretenſions of the Spaniards, declares the boundary to begin in the north at the river of the Maſſacre, and to end in the ſouth, at

that of the river of the Pédernales. This convention was concluded on the 25th of Auguſt, at Port-au-Prince, to which place the Spaniſh preſident came in perſon.

1774.

Mr. de Vallière having given an account of this tyrannical act, and of a ſort of proteſt, which he had thought it his duty to make, the miniſter approved of his conduct, the 14th of January; and the French ambaſſador at the court of Madrid received an order to communicate the proteſt in order to accelerate the concluſion of the definitive treaty of the boundaries.

1775.

February the 27th, in conſequence of a complaint of the court of Spain, the miniſter ſent an order to Mr. de Vallière to withdraw an advanced guard, which he had placed on a ſpot, where there was one before the 25th of Auguſt 1773.

On the 14th of Auguſt, 1774, Mr. d'Ennery arrived at Saint-Domingo, as ſucceſſor of Mr. de Vallière, with an order to maintain things as they were, and to reſiſt force by force. He conceived the deſign of ſettling the diſputes, relative to the boundaries on the ſpot.

1776.

On the 29th of February, a treaty was ſigned at Atalaye, by Meſſrs. d'Ennery and de Solano, who

named, for tracing the boundaries, and placing the pyramids that were to ſerve as land-marks, the Viſcount of Choiſeul, and Don Joachim Garcia, lieutenant-colonel of the infantry of the Spaniſh part.

Theſe plenipotentiaries terminated their operations on the 28th of Auguſt.

1777.

On the third of June, the proviſional treaty became definitive by the ratification, ſubſcribed at Aranjuez, in the name of their Moſt Chriſtian and Moſt Catholic Majeſties, by the Marquis of Oſſun and Mr. de Florida Blanca.

As this treaty is become the common title of property of the two nations, and points out what ought to be the territorial diviſion of Saint-Domingo, I thought it indiſpenſably neceſſary to inſert it here at full length.

TREATY,

Concluded between the Plenipotentiaries of their Moſt Chriſtian and Moſt Catholic Majeſties, concerning the Boundaries of the French and Spaniſh Poſſeſſions in the Iſland of Saint-Domingo.

June 3d, 1777.

THE Sovereigns of France and Spain, always attentive to the welfare of their ſubjects, and being convinced of the great importance of eſtabliſhing between the vaſſals of the two crowns the ſame union that ſo happily exiſts between their Majeſties, have agreed by a common accord, to do away, as the caſe and circumſtance may require and permit, the difficulties and obſtacles, that may obſtruct ſo ſalutary an end.

The frequent diſſentions that have taken place, for many years paſt, at Saint-Domingo, between the French and Spaniſh inhabitants of that iſland, as well with reſpect to the poſſeſſion of land, as other particular rights, notwithſtanding the proviſional conventions entered into by the commandants of the reſpective poſſeſſions of the two nations, had induced the two ſovereigns to take this important object into their conſideration, and to ſend orders and inſtructions, in conſequence thereof, to their governors in the ſaid iſland, enjoining them to endeavour, with the greateſt care, and moſt ſincere deſire of ſucceſs, to eſtabliſh al

poſſible harmony between the coloniſts of the two nations reſpectively; to examine by themſelves the principal tracts of territory, to cauſe exact plans to be taken, and finally, to conclude an arrangement of the boundaries, ſo clear and ſo poſitive as forever to put an end to diſputes, and to aſſure the continuation of the cloſeſt friendſhip between the inhabitants on each ſide.

In purſuance of the orders of the two monarchs, all poſſible information and diligence was acquired and employed, and, at laſt, Mr. de Vallière, commandant and governor of the French part of the iſland, and Don Joſeph Solano, commandant and captain-general of the Spaniſh part, ſigned a proviſional convention, on the twenty-fifth Auguſt, one thouſand ſeven hundred and ſeventy-three; but the two courts judging that this convention did not fulfil their mutual deſires, and that, the object being to do away forever, all motives and pretexts of diſcord, it was neceſſary to clear up certain points ſtill further, diſpatched new orders relative to the ſubject.

The governors, ſincerely animated with the ſame deſire, concluded and ſigned a new convention, or deſcription of the boundaries, on the twenty-ninth of February, one thouſand ſeven hundred and ſeventy-ſix; and they further named commiſſaries and engineers to make, conjointly, a topographical plan of all the frontier, from one extremity to the other, from north to ſouth, and to place at proper diſtances, the neceſſary pillars or land-marks. This commiſſion, as

appears by the inſtrument ſigned by the commiſſioners, was executed the twenty-eighth of Auguſt following.

The two ſovereigns having received an exact and full account of all theſe preliminary ſteps, and deſiring to affix the ſeal of their royal approbation to a definitive arrangement, that might forever eſtabliſh peace and unity between their reſpective ſubjects, determined to have formed, in Europe, a treaty relative to the boundaries of the French and Spaniſh poſſeſſions in the iſland of Saint-Domingo, taking for its baſis the convention of the twenty-fifth of Auguſt, one thouſand ſeven hundred and ſeventy-three, the arrangement concluded the twenty-ninth of February, one thouſand ſeven hundred and ſeventy-ſix, and above all, the inſtrument ſigned by the reſpective commiſſaries, on the twenty-eighth of Auguſt, in the ſame year, one thouſand ſeven hundred and ſeventy-ſix.

In order to effect the ſaid treaty, the two ſovereigns have named the following plenipotentiaries; to wit: On the part of his moſt chriſtian majeſty, his excellency the marquis of Oſſun, grandee of Spain of the firſt order, field marſhal in the army of his moſt chriſtian majeſty, knight of his orders, and his ambaſſador extraordinary and plenipotentiary at the court of Spain: And, on the part of his moſt catholic majeſty, his excellency Don Joſeph Monino de Florida Blanca, knight of the order of Charles III. counſellor of ſtate, and firſt ſecretary of ſtate for foreign affairs. The ſaid plenipotentiaries after having conferred together,

and made a mutual communication of their full powers, have agreed on the following articles:

Article I.

The boundaries between the two nations ſhall remain perpetually and invariably fixed at the mouth of the river *Daxabon*, or river of the *Maſſacre*, on the northern ſide of the ſaid iſland, and at the mouth of the river *Pedernales*, or *des Anſes-à-Pitre*, on the ſouthern ſide, in the terms ſpecified in the ſecond article; obſerving only here, that if, in future, any doubt ſhould ariſe as to the identity of the rivers *Pedernales* and *Anſes-à-Pitre*, it is already decided that it is the river commonly called by the Spaniards the river *Pedernales*, that the plenipotentiaries mean to point out as the boundary.

Article II.

Seeing that the laſt ſurvey, taken by the Viſcount of Choiſeul, and Don Joachim Garcia, in quality of commiſſioners, conjointly with the reſpective engineers and inhabitants born in the country, has been executed in the moſt exact and minute manner, with a perfect knowledge of the arrangement made between the French and Spaniſh commandants on the twenty-ninth of February, one thouſand ſeven hundred and ſeventy-ſix, and ſeeing that they had before their eyes the different tracts of territory, and were fully capable of clearing up all doubts and ambiguities, that could

ariſe from the wording of the ſaid arrangement; and further, ſeeing that land-marks have been planted by a common accord, all along the frontier, and that more correct plans have been taken, in which the ſaid land-marks are diſtinctly repreſented; for theſe reaſons the underſigned plenipotentiaries ſtipulate, that the ſaid inſtrument, made and ſigned by the ſaid commiſſaries, on the twenty-eighth of Auguſt, one thouſand ſeven hundred and ſeventy-ſix, and in which all the points, rivers, valleys, and mountains, through or over which the line of demarcation paſſes, are clearly and diſtinctly pointed out, ſhall be inſerted in, and make part of the preſent articls, as follows:

Description of the boundaries of the iſland of Saint-Domingo, as fixed at Attalaya the 29th of February, 1776, by the definitive treaty, *ſub ſperati*, concluded between their excellencies Don Joſeph Solano, knight of the order of St. Jago, brigadier in the royal army of his catholic majeſty, governor and captain-general of the Spaniſh part, preſident of the royal court, inſpector of the regulars and militia, ſuperintendant of the cruſade, ſub-delegate judge of the revenue of the poſts, and plenipotentiary of his catholic majeſty;

And Victor-Thereſe Charpentier, marquis of Ennery, count of the Holy-Empire, field marſhal in the army of his moſt chriſtian majeſty, great-croſs of the royal military order of St. Louis, inſpector-general of infantry, regulars, and militia of the French leeward ſlands, and plenipotentiary of his moſt chriſtian majeſty.

The ſaid plenipotentiaries having ſigned the ſaid original treaty by ſeigniority of age, delivered, in conſequence, their inſtructions of the ſame date, to the underſigned, Don Joachim Garcia, lieutenant-colonel in the army of his catholic majeſty, commanding the infantry of the trained militia of the Spaniſh colony; and Hyacinthe-Louis Viſcount de Choiſeul, brigadier in the army of his moſt chriſtian majeſty, named as commiſſaries to put in execution the articles of the ſaid treaty, which fix invariably the boundaries of the poſſeſſions of the two crowns; to erect pyramids, plant land-marks where neceſſary, to preclude forever hereafter all diſputes that might diſturb the harmony and good underſtanding between the two nations, and to make out, with the aſſiſtance of a ſufficient number of engineers, the topographical ſurvey, to which the underſigned refer for fuller explanation; obſerving that, it has been impoſſible to ſign it, as mentioned in the treaty, by the chief engineer, Mr. Boisforêt, employed by a ſuperior order in the functions of his office.

In execution of the ſaid treaty the line of demarcation of the boundaries begins on the northern coaſt, at the mouth of the river *d'Ajabon* or *Maſſacre*, and ends on the ſouthern coaſt, at the mouth of the river of the *Anſes-à-Pitre*, or *Pedernales*, on the banks of which rivers pyramids have been erected, as marked in the plan; the two firſt bearing No. 1, and the two laſt No. 221; with the inſcriptions graved in ſtone, *France*, *Eſpana*. The plan clearly explains all the

reſt, according to the real poſition; obſerving well that when the right or left of the line is ſpoken of, it is meant the right or left, according to the route followed by the commiſſaries; and that, with reſpect to the rivers and ſtreams, the right or left, means the right or the left in going from the ſource towards the mouth.

In going up the *d'Ajabon* or *Maſſacre*, its waters and fiſhery in common from the line of frontier as far as the pyramid No. 2, of the little iſland divided by the pyramids, Nos. 3, 4, 5, and 6, conformably to the treaty, and as this line is not a tangent one to the furtheſt elbow of the Ravine-à-Caïman, the marſh being impaſſable.

The two pyramids, No. 7, mark, that the waters united into one arm between the two little iſlands, the river becomes in common, and forms the line, as below.

The ſecond iſland is divided by the pyramids from No. 8, to No. 17, incluſively, as repreſented on the plan, though, in conformity to the treaty, it ſhould be divided by a right line from one extremity to the other, which forms a fork, where the right arm of the river takes the name of *Don Sebaſtian*, and the other, the name of *Left arm of the Maſſacre*. But the particular plan that ſerved as the baſis of this article, repreſenting the iſland as an elipſis, and diviſible only by one right light, was ſo incorrect, that it became neceſſary to take a new one, ſuch as it now appears in the general plan, and the iſland has been divided by two lines, which

meet, in order to avoid doing prejudice, conformably to the fifth article of the treaty, to the eſſential intereſts of the vaſſals of his catholic majeſty, whoſe land would have been bereft from them by a diviſion of one right line.

From the pyramid, No. 17, the river of the *Maſſacre* and the *Stream of the Capotille*, form the boundary of the reſpective poſſeſſions, as far as the land-mark No. 22. In this interval there are two pyramids, No. 18, placed on the banks of the Maſſacre, which is croſſed by the high road from the town of *d'Ajabon* to that of *Ouanaminthe*; two at the mouth of the Stream of the *Mine*, No. 20, and two land-marks, bearing the ſame No. 21, at the bottom of the mouth, where are the ſettlements of *Mr. Gaſton*, and where two little ſtreams join, which form that of *Capotille*. The line aſcends along the deep-banked ſtream on the left, as far as No. 22, where ends the plantations that it ſurrounds in going on to No. 23, and the top of the hill which it runs along to No. 24, on the *Piton-des-Ramiers*.

From this point the line runs to the top of the *Mountains* of *la Mine* and *Marigallega*, in following the old road of the Spaniſh rounds, as far as the land-mark No. 25, at the point formed by the little ſavana of *Sirop*, on the plantation of the late Mr. *Laſſalle des Carrières*; it continues along ſome coffee grounds, ſurrounded with a hedge of lemon-trees, belonging to the ſame inhabitant, whoſe overſeer is *Mr. Maingault*, till it comes to the *Piton-des-Perches*, and then deſcends

in a right line by Nos. 26, 27 and 28, in the ſavana of the ſame name, on the right ſide of which, and by No. 29, the line aſcends the *Montagne-des-Racines*, that of *Grand-Selles*, *Chocolate*, and *Coronade*, where is placed No. 30. Hence, keeping the ſame mountain in an open road, the line comes to No. 31, placed on the ſlope of the *Piton-de-Bayaha*, where the line cannot be miſtaken, going over the ſummit of a mountain, with an open road, which runs over the top of the *Morne-à-Tenèbre*, by No. 32, over the *Piton-des-Eſſentes*, as far as No. 33 of *Filgueral*, leaving to the right the ſources of *Grand-Rivière*, which run in the French part, and, on the left, the head, or *ſtream* of the *Eperlins*, which runs in the Spaniſh part.

From No. 33, the line continues along a well-marked road, and croſſes ſome deep hollows, repreſented on the plan, till it comes to the *Montagne-Traverſière*, on the top of which, and along by No. 34, it goes to No. 35, which cuts the ſtream, called the *Ruiſſeau-des-Sables*; 36, 37, on the road, in common along a *great wood*, 38 on the ſtream of *Ziguapo* or *Chapelets*, where by the branches of the mountain of the ſame name, the line comes to the top of it at No. 39, whence runs the branch, or ridge, called the *Montagnes-des-Chandeliers*, along which the line now goes, paſſing by the land-marks, Nos. 40, 41, 42, till it comes to 43, placed at the confluence of the *Ruiſſeau-des-Chandeliers* and *Grand-Rivière*, having, to the right, the valley of the river, and, to the left, the inacceſſible hollow of the ſtream.

From No. 43, the bed of *Grand-Rivière*, is the line of boundary for the two nations, as far as the *Guard-houſe* of *Bahon*, where is the pyramid No. 44, and the mouth of the *ſtream* of this name, mentioned in the treaty, and which the commiſſaries could not follow from the *Montagne-des-Chapelets*, nor that of *Chandeliers*, in their weſtern route, as a line of boundary, becauſe it riſes far in the ſouth, in the *Mountains* of *Barrero*, *Cannas* and *Artimiſa*, without forming a junction with that of the *Chapelets* and *Chandeliers*; beſides, being ſettled with the Spaniſh hattes, which are very conſiderable, and which come out to the river, where they have their plantations, proviſion-farms, and eccleſiaſtical revenue lands. Conſidering, that theſe particular circumſtances could not be known when the treaty was concluded, and to draw the line from ridge to ridge, from the left bank of the river to the mouth of the ſtream of Bahon, would be of no manner of uſe to the French nation, from the ſmall quantity and bad quality of the land which would remain between the line and the river; and conſidering, beſides, that it would be cutting off the water from the cattle, which would prejudice the vaſſals of his moſt catholic majeſty, without benefiting thoſe of his moſt chriſtian majeſty; for theſe reaſons the underſigned commiſſaries have agreed, and their generals have approved of it, that, between the two above-ſaid Nos. 43 and 44, the *Grand-Rivière* ſhould be the national boundary, and that, in order to facilitate the communication here, the road ſhall be in common, croſſing the river on one

ſide as one the other, every where where the badneſs of theroad, or the nature of the land, or of the ſaid river, may render it neceſſary.

From the guard-houſe of *Bahon*, the frontier line aſcends the ridge which ends at the pyramid, and from its ſummit it goes by Nos. 45, 46, 47, 48, and 49, in winding round the preſent plantations of two french inhabitants, *Couzé* and *Laurent*, theſe being on the right, and leaving to the left the poſſeſſions of *Bernardo Familias*, till it comes to the *Guard-houſe of the valley*, where the land-mark 50 is planted.

From this point the line aſcends the mountain called the *Montagne-Noire*, along a patrole road well known, and, half way up the ſide of the mountain is graven No. 51, on two rock-ſtones with the inſcription, *France* : *Eſpana*. On the ſummit of the mountain is placed No. 52, at the beginning of the preſent plantations of Mr. Milſcent, and the line of boundery runs along his coffee plantations, which are on the ridge, in going to the Nos. 53, 54, 55, 56 and 57, along the preſent plantations of Mr. *Jouanneaux*, paſſing by the Nos. 58, 59, to the head of one of the branches of the *Ravin-Sec (Dry-Ravin)*, and over the Piton, or hill, of the ſame name, to the top of the mountain, in keeping cloſe to the plantations of Mr. *de la Prunarède*.

The Nos. 60 and 61 are at the head of the *Ravin-Sec* ; 62, 63, and 64, on the ſame ravin, round the preſent plantations of Mr. *Larivière*, and from 65 to 69 incluſive, the line is formed by the boundaries of

the plantations of Mr. *Laſſerre*, which are on the left of the ſummit of this mountain. To No. 69 the line follows a road, in common, which goes, in aſcending to the top of the mountain, aud winds round the plantations of Meſſrs. *Potier*, *Laleu*, *Gerbier* and *Béon*, wihch lie on the left with the land-marks, from No. 70 to 79 incluſive, placed at the ſources of the *Ravin-Mathurin*, on the different ſtreights of which it is formed.

From the Piton, or eminence, where Mr. Béon is ſettled, the line goes along an open road on the ridge, as far as No. 80, which is at the head of the *Gorge-Noire*, between the preſent plantations of Meſſrs. *Colombier*, *Mathias* and *Nolaſco*, from the houſe of which laſt the line runs along the ridge, in deſcending to and aſcending from certain ravins, till it comes to Nos. 81, 82 and 83, along the coffee plantations of *Duhar*, on the height, called the height of la *Porte*, which is oppoſite the wood of the ſame name, and on the top of the ſaid heihgt, in an open road, the line deſcends round the plantation of Mr. *Dumar*, as far as the pyramid 84, erected at the old Guard-houſe of the *Baſſin-à-Cayman*, on the left bank of the river.

On the right bank, oppoſite No. 84, is the pyramid, No. 85, where the plenipotentiaries placed the firſt ſtone, at the foot of the hill, beginning the *Mountain* of *Villa-Rubia*; the line goes now up to the top, where is placed the land-mark, No. 86, and, deſcending by one of the branches to No. 87, it takes

the ſummit of the mountain on the plantations of the *baronneſs de Piis*, which it follows ſtill, leaving the ſlope to the right towards the valley of Dondon, and to the left in the ſpaniſh part, till it comes to the preſent plantations of Mrs. *Collière*, which lie beyond the top of the mountain, as well as thoſe of Mr. *Chiron*, which have all been encloſed by the land-marks, No. 88, 89, 90, 91 and 92, at which laſt the line begins again, and follows the ridge of the mountain, oppoſite the above mentioned valley, as far as No. 93, at the mountain, called the *Montagne-des-Chapelets*, and from its top, it deſcends to Nos. 94 and 95, in croſſing the ravin which joins the plantations of Mr. *Soubira*, to come to No. 96, on thoſe of Mr. *Moreau*, and from this point, it deſcends, in a right line, to the river, called the *Rivière-du-Canot*, on the left bank of which is the pyramid No. 97, at the point of the oppoſite branch which deſcends from the *Marigallega*.

The frontier line now continues, aſcending, in a right line, to the top of the *Kercabras*, No. 98, and follows the ridge along by the plantations of MM. *Lécluze* and *Tripier*, as far as Nos. 99 and 100, whence it turns round the plantations of MM. de *Montalibor*, *Touquet*, *and Gerard*, by the land-marks No. 101, 102 and 103, to 104, placed at clumps of rocks on the height of *the ſettlement of Valero*, and below the ſecond habitation of *Touquet and Rodanès*.

From this point, the frontier line continues, as ſtraight as it was poſſible, by an open road on very

rough ground, croſſing *Red-Stream (Ruiſſeau-Rouge)*, *No.* 105, *and Ruiſſeau-Maho* as far as the land-mark 106, and then aſcends, obliquely, the mountain of the *Cannas* or *Lataniers*, on the ſummit of which is No. 107, whence it deſcends to the *Ravine-à Fourmi*, and to the pyramid 108, on the left bank, between the ſettlements, now given up, of the ſpaniard *Lora*, and thoſe of the frenchman *Fauquet*, poſſeſſor of the land known in the treaty, under the name of *Beau-Foſſé*, then the partner of *Fauquet*.

Croſſing the *Ravine-à-Fourmi*, the line comes to the pyramid 109, at the right ſide of the branch by which it aſcends the mountain of *Marigalante*, paſſing by the Nos. 110, 111, as far as No. 112, when the ſlopes on each ſide go, one to the french and the other to the ſpaniſh part, and here it begins to deſcend to get to the mountain, from whence the water runs into the river called *Rivière - du-Bois-d'Inde*, by the land-mark 113, graven on a rock; 114 placed on a branch of the mountain; 115 on the ſtream, called the *Ruiſſeau-de-Roche-Plate*; 116 on an other ſtream, called *Ruiſſeau-des-Éperlins*; 117 on a ravin; 118 on the height, called *Hauteur-Pelée-Del-Dorado*; 119 at the hollow, called *Gorge-du-Coucher*; 120 at *Brulage* of the *Montagne-Sale*; 121 and 122 in the ſavana of the ſaid mountain, on the ſides of the high road, and, firſt aſcending to the top, it deſcends to No. 123, which is at the ſource of the ſtream, called *Ruiſſeau-à-Dentelles*, between the ſaid mountain *Sale* and the mountain, called *Montagne-*

Noire-des-Gonaïves, on which the line aſcends, by No. 124 to 125, where the under-ſigned, finding the ſummit inacceſſible, were obliged to wind round it, through the ſpaniſh territory, to come at the oppoſite ſide, in the direction of the frontier line, which as in all other inacceſſible places, was meaſured by the rules of trigonometry, from No. 125, paſſing 126 at the Piton, or Mount of the *Savana-de-Paez*, and 127 at the *Pont-de-Paez*, indicated by the treaty.

Hence the frontier line continues on towards the ſummit of the *Coupe-à-l'Inde*, paſſing by the land-mark 128, at the hill, called the *Petit-Piton-de-Paez*; 129 at a ſpring in the valley; 130 in the middle of the ſaid valley, croſſing the high road, called the road of *Coupe-à-l'Inde*, between two mountains running along the height to where they join again, and deſcending to No. 131, which is in a hollow of the ſaid mountain *Coupe-à-l'Inde*, the ridge of which is followed by the line, paſſing No. 132, on a rock; 133 at the foot of a clump of inacceſſible rocks, called *Hauteurs-des-Tortues*, as far as No. 134, on the height and on the ſide of the road, called *Chemin-de la-Découverte*; inacceſſible during the greateſt part of its ridge, as far as the ſources of the *Rivière-du Cabeuil*; but notwithſtanding, the Nos. 135 and 136, are placed in the *Vallée-des-Cedras*, and 137, in the *ValléePolanque*; the mountain continues to ſlope on one ſide in the ſpaniſh, and on the other in the french territory, the line goes by the land-mark 138, placed

above the *Sources-du-Cabeuil*, on the mountain, called by Spaniards, *de-Los-Gallarones*.

The line now goes on above the *Sources-du-Cabeuil* and along by the land-marks 139 and 140, on the ſummit where the *Découverte* joins to the *Montagne-des-Cahos*, to the land-mark 141, near the plantatiens of *Cebère* and *Gui*; it continues along by the Nos. 143 and 144., graven on three rocks; 145, 146, by the ſide of the preſent plantations of *Poirier*; 147 and 148, on the land of *Raulin*, to 149, where it begins to deſcend, and comes to the firſt plantation of *Fiëffé* going, on the Spaniſh ſide, the top of the *Montagne-des-Cahos*, and which is bounded by the land-marks 150, 151, 152, 153, 154 and 155, in returning to take up, and follow, the ridge, as far as the ſecond plantation, which joins that of *Cazenave*, and both theſe are ſurrounded by the Nos. from 156 to 160, incluſive.

The line, paſſing by No. 161, goes along from ſummit to ſummit on the ridge of the mountain (which cannot be miſtaken) to the land-mark 162, at the beginning of the plantation now belonging to *Perodin*, and which is encloſed by the Nos. 163, 164 and 165, whence it takes again the ridge of the mountain as far as No. 166 along the preſent plantation of *Cottereau*, lying over the ridge to the left and encloſed, by the land-marks from the ſaid 166 to 171 incluſive, hence, going along the ſummit of a branch of the mountain, the line comes to Nos. 172 and 173, by the ſide of the plantation of *Ingrand*

where to ſummit becomes inacceſſible to the greateſt height of *Black-Mountain (Montagne-Noire)*, or *Grand-Cahos*, the ſummit of which marks the national boundaries, as far as the falls of the river called the *Guaranas*, which joins the *White-river (Rivière Blanche)* at the place the French call *Trou-d'Enfer*, where, on the high road, is placed the land-mark 174.

From this place the frontier line runs along the ridge of the mountain of Jaïti, one ſlope of which is in the Spaniſh, and the other in the French part, as far as the ſummit, called the *Piton-de-l'Oranger*, which it goes ſtraight over to the land-mark 175, graven on a rock, and along by the Nos 176 and 177, in the *flat-land* of the ſaid *mountain*, called *Repoſoir (Reſting-Place)*, continuing along the poſſeſſions of *Hubé*, and purſues its way over the next mount to the No. 178; whence it goes, in deſcending along an open well-marked road, to No. 179, in the little ſavana of *Jaïti*, and then continues on to the great ſavana, where formerly was the guard-houſe of that name, croſſes the ſavana, running towards ſouth-eaſt along by the land-marks 180, placed in the middle, and 181, at the point, going in the ſame direction, to the poſt of *Honduras*, croſſing a very deep ravin, running along the branches of the mountain on the left, till it deſcends to No. 182, placed in the *Savana-des-Bêtes (Savana-of beaſts)*, and to 183 on the right bank of the *river Artibonite*, which it croſſes at this point to come to No. 184, on the left bank, 185, on the ſtream, called the *Ruiſſeau-d'Iſidore*, and arrived at 186, the *Guard-houſe of Honduras*.

To go up to the ſummit of the mountain, called the *Montagne-à-Tonnerre*, it paſſes, a ſecond time, the *Ruiſſeau-d'Iſidore*, at No. 187, the line goes up again by Nos. 188, and 189, towards the ridge which as a well-known boundary by the diviſion of the ſlopes, as far as Nos. 190, 191 and 192, to come to the rock of *Neybouc*, on the ſide of the high road, and on each ſide of which are graven the relative inſcription, and the No. 193.

From the ſaid rock at the foot of the height, called *Neybouc*, over which the line continues on, being inacceſſible, the under-ſigned went to it along the Spaniſh part, to place on the ſummit the land-mark 194, whence the line, in an open and well-marked road, goes along the height, called the *Hauteur-de-la-Mahotière*, and along the ridge of the mountain to deſcend (acroſs a hollow) to the *Ravine-Chaude*, which it croſſes near its junction with the *Rivière-des-Indes*, or *Horſe-ſhoe-River*, which the under-ſigned croſſed for the firſt time, and placed, on the left bank, the land-mark 195, conſtrained by the badneſs of the paſſage on the right bank to traverſe its ſtraggling current, and its little iſlands, to come to the *Guard-houſe of the deep valley (Corps-de-garde-de-la-vallée-profonde)*, and to No. 196, placed on the ſide of the preſent plantations of *Colombier*.

From the ſaid Guard-houſe, the under-ſigned, croſſing the river, placed No. 192, on a rock of the firſt branch, and continuing to open the line, in cutting the branches and hollows of the great mountain,

along by the land-marks 198 and 199, as far as 200? to the *Fond-des-Palmiſtes*, on account of the impoſſibility of following any one of them, to take at No. 201, the ridge which they ran along by Nos. 202 and 203 as far as 204, and, croſſing the hollow by Nos. 205, to come at the river *Gaſcogne*, they placed the land-mark, No. 206, on the left bank; 207, on a branch of the mountain; 208, in a flat ſpot; and all the three along by the plantations of *Mouſſet*, ſettled between river *Gaſcogne*, and the *Ravine-des-Pierres-Blanches*.

From No. 208, the line croſſes the ravin in a ſouthern direction, running along by the ſettlements of *Maucler and Güerin*, over the branches of mountain which lead to No. 209, on the greateſt height of the mountain of *Neybe*, where are to be ſeen the ponds; it follows the ſummit of this moutain, as far as No. 210, where the guides pointed out the *Bajada-Grande*, or *Grande-Deſcente* (great deſcent) adding that it was impoſſible to continue the road along the ſummit of the mountain, deſignated in the treaty as the national boundary, and deſcending along the Spaniſh part, the under-ſigned went to the foot of the *Great-deſcent*, and there fixed, on the ſide of the high road, the land-mark 211, from which, croſſing the *lake* or *Étang-Saumâtre*, and directed *on the point of the mountain, which enters the furtheſt into the ſaid lake, from the ſouthern part, near the Barguadier* (ſhipping place) *of the ſavana of the White-Ravin, or Ravin-River*, the line comes to No. 212,

graven on a rock at the ſaid point, whence it aſcends towards the ſummit of the mountain, goes by the land-mark 213, on the road to the mountain, called *Montagne - du - Brulage*, croſſes the hollow, called *Fond-Oranger*, and after riſing to the oppoſite height, deſcends to No. 214, graven on a rock in an other hollow, at the bottom of the ſettelement of *Pierre-Bagnol*, and following the ſaid hollow arrives at No. 215, at the jonction of another hollow at the foot of the plantation of the ſaid inhabitant.

From this point the line, going in a ſouthern direction, cuts the mountain on which *Bagnol* is ſettled, till it comes to No. 216, graven on a rock where the *White-Ravin* (which has had not water ſince the great earth-quake), joins that which takes its riſe on the land of *Beaulieu* and *Soleillet*, to preſerve their preſent plantations, which are on both ſides of the ravin, and goes over the top of the mountain *Majagual* or the *Mahots*, forming the line as far as the branch which deſcends to Nos. 217 and 218, in two dry ſtreams, along the plantations of *Soleillet*.

The line now continues by the ſtream on the right, along a well-marked road, on the ſides of which, all the large trees are marked (for want of ſtones fit for lands-marks), as far as the head of the Pedernales, or *Rivière of the Anſes-à-Pitre*, the line marking the ſeverals turning traced on the plan, acroſs the branches, and coming upon the great mountain, paſſing by the Piton or *Brulage-à-Jean-Louis*, by the ſavana of *Boucan-Patate*, that of the *Diſcovery* and its *Little-*

Pond, to the view of the moutain of *La Flor* on the left, along the *Dark-Hollow*, the *Source of Miſeries*, the ſettlements of the run-away negroes of *Maniel*, *difficult ſtream*, and *deep-ſtream*, then coming to the ſources of rhe river, called by the Spaniards, *Pedernales*, and by the French *River of the Anſes-à-Pitre* on the banks of which the underſigned placed land-marks, each bearing No 219, with the double inſcription.

The bed of this river is the boundary of the two nations; it was followed down to its mouth, on the ſouthern ſide, obſerving that along the firſt part, its waters often diſappear. The inſcription and No. 220 were graven on a rock in the middle of the bed of the river, which does not run at this ſpot; and at its mouth are exected two piramids, No. 221, on the ſides, with the reſpective inſcriptions, in ſight of the two guard-houſes.

The under-ſigned, in otder to execute this important operation with the greateſt preciſion, have always had before them the treaty of 29th of Feb. 1776, and, except the diviſion of the ſecond little iſland, and the demarcation of the line, between Nos. 43 and 44, on account of the reaſons abovementioned, accompanied with a ſufficient number of men, knowing the different places along the line; beſides guided by their own honour, having a ſincere deſire to fulfil the diſire of their ſovereigns, in favour of the good and tranquility of their reſpective ſubjects, having beſides the example of harmony and ſincerity given them

by the plenipotentiaries; they have marked out the preſent plantations, and cauſed the inhabitants who had over-ſhot the line, on either ſide, to draw back, according to the ſtipulations of the 4th and 5th article of the treaty; the ſecond, 6th, and 7th, of the inſtructions, except *Mr. Voiſins*, who is mentioned as having voluntary abandoned his poſition. Obſerving that every where a mandate was publiſhed, declaring pain of death againſt any one, who ſhould pull up, cary away, or remove, the land-marks or pyramids of the line, and that every one who ſhould over-ſhot it, ſhould be puniſhed according to the exigency of the caſe.

The commiſſaries being perfectly agreed on all contained in the preſent deſcription, written in the Spaniſh and French languages, have hereunto ſet their names.

Done at the Cape, 28. Aug. 1776.

Signed, CHOISEUL, JOACHIM GARCIA.

ART. III.

To give ſtill more ſolidity to this arrangement, and prevent any doubt that might in future ariſe, the two plenipotentiaries will ſign the ſame original topographical plan, which as been ſent from the iſland of St. Domingo, ſigned by the viſcount of Choiſeul and Don Joachim Garcia, the commiſſaries, ſeeing that all the places, where the pyramids have been placed, comprehended between Nos. 1 and 221, are

marked in the ſaid plan with the reſpective inſcriptions, *France: Eſpana*, it ought to be conſidered as a very eſſential part of the preſent treaty, to be ſigned by the two plenipotentiaries. Il muſt be obſerved here, that, as there muſt be two copies of the treaty, and that there is here but one plan, to ſupply this want, by an equivalent formality, there excellencies, the count of Vergennes, miniſter for foreign affairs of his muſt chriſtian majeſty, and the count ot Aranda, ambaſſador of the catholick king, are to ſign the other plan, which is at Varſeilles, and which alſo has been ſent there from St. Domingo, having been ſigned by the ſame commandant and commiſſaries, and with the ſame formality as that which is here.

ART. IV.

To prevent every ſort of conteſtation on the uſe of the waters of the river *Daxabon* or *Maſſacre*, and render, before hand, uſeleſs all attempts or enterpriſes, that may be made by the ſubjects of either monarch, on the borders of the frontiers, to the prejudice of the free courſe of waters of the ſaid river, it is agreed; that from this time, the reſpective commandants of the two nations, ſhall have full and abſolute power of inſpection, by themſelves or their commiſſaries, over the execution of this article; that is to ſay, the French commandant, ſhall ſee that there is no infraction on the Spaniſh ſide, and the Spaniard commandant that there is none on the French ſide; and if the leaſt contravention ſhould be diſcovered in

this point, the commandant of the injured party, ſhall make his complaint to the party offending, that this latter may deſtroy, without delay or excuſe, the work that might be raiſed, and place things in their former ſtate ; and if that ſhould be refuſed, the commandant of the injured party ſhall be authoriſed to do himſelf juſtice at once.

What has been ſaid in this article ſhall not be conſtrued to hinder either party from raiſing dykes on his own ſide, neceſſary to guard his territory from floods and inundations, provided they do not interrupt the free current of the river.

Art. V.

Though in the conventions heretofore made, there have ariſen ſome doubts and difficulties relative to the footing on which the ſeveral coloniſts were to remain, whoſe poſſeſſions had run into the territory of the other nation, this point having been ſettled individually by the inſtrument ſigned by the reſpective commiſſaries, on the 28th of Auguſt, 1776, the preſent article confirms that ſettlement; ſo that, if perchance the coloniſts who, agreeably to the terms of that inſtrument, ought to quit certain poſſeſſions, have not yet quitted them, they ſhall do ſo without the leaſt delay.

Art. VI.

In order that the boundary-marks and pyramids remain where they are now fixed, and in the ſame ſtate, the preſent article approves and confirms the man-

date publiſhed by the common accord of the French and Spaniſh commandants in the ſaid iſland, declaring guilty of rebellion all perſons whatever, who ſhall have the temerity to carry away, deſtroy, or remove any one of the ſaid boundary marks; that the criminal ſhall be tried by a council of war, and condemned to death, and that if, endeavouring to eſcape from either juriſdiction, he ſhould take ſhelter in the other, he ſhall there find neither ſuccour nor protection.

Art. VII.

Though the boundaries of the two nations are now clearly and diſtinctly marked along the whole extent of their frontier, it is nevertheleſs ſtipulated by the preſent article, that there ſhall be conſtantly an inſpector, on both ſides, who ſhall ſee obſerved and fulfilled all the points agreed on by this treaty.

Art. VIII.

Without prejudice to any thing above eſtabliſhed with regard to the boundaries, the plenipotentiaries having the general good in view, and to render this arrangement more advantageous to the vaſſals of the two crowns, confirm further the agreement made by the two commandants reſpectively, on the 29th Feb. 1776, relative to the liberty that the French ſhall have to go through the places pointed out in the inſtrument made by the two commiſſaries, and not by any other way, into the Spaniſh poſſeſſions on all neceſſary occaſions, not excepting the marching of troops; the

Spaniards have a right alſo to go, by the roads mentioned in the ſame inſtrument, ſigned by the reſpective commiſſaries, into the French poſſeſſions, in all caſes that it may become neceſſary, without exception of the paſſage of marching troops. Obſerving, however, with reſpect to the marching of troops, that it muſt be preceded by a notice given mutually by the reſpective commandants, and according to the agreement they ſhall make with one another; but with reſpect to the tranſportation of merchandiſe, or other articles of commerce, each nation may make ſuch regulations, and take ſuch precautions as are moſt conformable to its laws, that this conceſſion may in no wiſe ſerve as a pretext for ſmuggling, the paſſage granted by the two parties reſpectively, having for object to facilitate the indiſpenſable communications that the vaſſals of the two powers may have with each other.

In conſequence, it is provided that the French ſhall be permitted to repair, at their own expence, the road of communication between *St. Raphael* and the *Coupe à l'Inde*, though the land, over which the road goes, properly belongs to Spain.

Art. IX.

The preſent treaty ſhall be approved and ratified by their moſt chriſtian and catholic majeſties, in the ſpace of two months, or ſooner, if poſſible, and authentic copies of it ſhall be ſent, without loſs of time, to the reſpective commandants of the iſland of Saint-

Domingo, that they may cauſe it to be punctually and invariably obeyed.

In witneſs whereof, we the underſigned miniſters plenipotentiary of their moſt chriſtian and catholic majeſties, have ſigned it, and ſealed it with the ſeal of our arms. Done at Aranjuez, the third of June, one thouſand, ſeven hundred and ſeventy-ſeven.

Signed, Ossun,

El Conde Florida Blanca.

From the copy, at the Cape, the firſt of December, one thouſand ſeven hundred and ſeventy-ſeven.

Signed, D'Argout.

Marked *ne varietur*, and filed in conſequence of the reſolve of this day. Done at the Cape in Council, 8th December, 1777.

Signed, De Vaivre.

One cannot help, in looking over this map, where the line of demarcation is ſeen, to make this obſervation, that it is very extraordinary, that the extent of the French part and that of the Spaniſh, have followed directly the inverſe of the power of each nation in the iſland. Indeed, when the Spaniards had yet a pretty conſiderable population, vaſt eſtabliſhments, and the remarkable remnant of the ancient ſplendor of the Spaniſh iſland, a handful of French were ſettled as far as the Rebouc, to the north, and on the banks of the Neybe, to the ſouth, without reckoning the poſſeſſion of Samana; and when the French colony has been

conſiderably ſtrengthened, and when its ſtate of proſperity renders ſtill more ſtriking the decay of the Spaniſh colony, the boundaries are, the Maſſacre, to the north, and the Anſes-à-Pitre to the ſouth; a difference that cannot be eſteemed at leſs than five hundred ſquare leagues.

It is in writing the hiſtory of Saint-Domingo that I enter, on this head, into particulars which by their nature even are excluded from this ſummary. I ſhall content myſelf at preſent with obſerving, that the loudeſt complaints were made againſt the treaty; and it is ſaid, that its execution on the ſpot is not entirely conformable to the line which repreſents it on the paper. It is even an opinion pretty generally received, that a deſire to terminate the quarrels, which laſted near an hundred and fifty years, was the reaſon why the French did not weigh all the conceſſions made to Spain, or why a previous examination was not made of all the conteſted places.

They mention particularly the fact of a current of water, erroneouſly taken for the left arm of the Maſſacre, as a proof of precipitation, or of a condeſcenſion equally reprehenſible.

But, after all, this part of the iſland left to the Spaniards, now forms the colony, which they are the proprietors of, and that I have deſcribed in this work, without any notice of the revolution, which has been going on in France ſince 1789. It is, then, the Spaniſh part conſidered in itſelf, or in its relation with the French part, ſuch as this laſt was in 1789, that I preſent to my readers.

The day will come, if my exiſtence is preſerved 'till that epoch, when the public will learn, by the hiſtory of Saint-Domingo, which I intend to lay before them, the facts relative to this revolution. Theſe facts will then naturally follow thoſe which preſent the iſland, ſuch as it was, from the firſt eſtabliſhment of the French on it, to the time, when the events in the mother country of the French part produced on the latter the inevitable influence of a powerful cauſe favoured by local circumſtances.

DESCRIPTION

A

TOPOGRAPHICAL AND POLITICAL DESCRIPTION OF THE SPANISH PART OF THE ISLAND OF SAINT-DOMINGO.

THE iſland of Saint-Domingo, lying in the Atlantic ocean, at the entrance of the gulf of Mexico, is one of the four great Antilles, and the moſt extenſive of them all, except the iſland of Cuba. Saint-Domingo had the honour of being the cradle of the European power in the new world, a denomination, that even the influence of this fourth quarter of the globe on the others, will never render as honourable and as ſplendid as it ought to be.

Chriſtopher Columbus diſcovered Saint-Domingo, and landed on it, the ſixth of December, 1492. The native iſlanders called it *Hayti*, which, in their language, ſignified *high* or *mountainous land*. According to Charlevoix, they called it alſo *Quiſqueya*; that is, *great country*, or *mother of countries*. Others tell us,

that they called it *Bohio*, which means, *country full of habitations and villages*. Columbus gave it the name of *Hiſpaniola*, or little Spain; and the Spaniards, in whoſe name it was taken poſſeſſion of, ſtill retain it; though that of Saint-Domingo generally prevails with other nations, and is the only one ever given it by the French. This latter name comes from that of Santo-Domingo, the capital of the Spaniſh part, which, it is ſaid, was thus called by Columbus, in honour of his father.

Saint-Domingo is ſituated between 17 degrees 55 minutes and 20 degrees, north latitude, and between 71 and 77 degrees, weſt longitude, from the meridian of Paris. It lies diſtant forty-five leagues eaſt-north-eaſt from Jamaica, twenty-two leagues ſouth-eaſt from Cuba, and twenty leagues weſt-north-weſt from Porto-Rico.

As to its extent, almoſt all the maps differ from each other, and moſt of them are ſaid to repreſent the iſland as leſs extenſive than it really is. According to the obſervations of the Count of Chaſtenet-Puyſegur, made in 1784 and 1785, it is, not including the little dependent iſlands that ſurround it, one hundred and ſixty leagues long, from eaſt to weſt, and from ſixty to ſeventy broad, from north to ſouth.

The Spaniards, after having exterminated the natives of Saint-Domingo, and ſtained the European name by the moſt atrocious avarice and cruelty, enjoyed this important colony, without moleſtation, for more than a hundred and twenty year. At laſt, about the year 1630, a handful of Engliſh, French, and other Euro-

peans, came and forced them to fight in its defence; and, in ſpite of the numbers of the firſt conquerors of America, and their efforts during fifty years; in ſpite even of their ſucceſſes, which ſometimes ſeemed to have annihilated their enemies for ever, they were, at laſt, compelled to divide the iſland with the French. Theſe latter, being the only ſurvivors of the firſt free-booters and buccaniers, or having inſenſibly acquired an aſcendancy among them, had, ſo early as 1640, formed this aſſemblage of individuals, born under the domination of almoſt all the powers of Europe, into a French colony, under the direction of the general government, firſt eſtabliſhed at St. Chriſtopher's, and afterwards at Martinico.

The diviſion of the iſland between the two nations has, however, always been extremely unequal, Spain poſſeſſing by far the moſt extenſive, as well as the moſt fertile part.

Before I enter on the reflections and particulars relative to the real diviſion of Saint Domingo between the French and Spaniards, it is neceſſary to treat of thoſe things which are independent of its inhabitants, and the account of which forms the phyſical deſcription of the iſland.

MOUNTAINS.

The mountains of Saint-Domingo conſiſt generally in long chains, of which there are two principal ones, ſtretching the whole length of the iſland, their general direction being from eaſt to weſt. From theſe principal chains, which, on each ſide, leave a ſpace

nearly equal between them and the coaſts, but which do not always run parallel to one another, go a number of ſecondary chains, which running in different directions, divide the land between into valleys as various in depth as extent; and theſe valleys are again divided by hills and ridges of dimenſions as various as are the valleys they divide: ſo that the ſecondary chains and ridges appear like ſo many ſupporters, given by nature to the principal mountains.

The ſecondary chains, that run from the ſides of the principal ones, towards the ſea, divide the intermediate ſpace into plains of various figure and extent; and theſe plains are ſubdivided and ſheltered by other ridges, which going ſometimes even to the beach, ſerve them as a ſort of boundaries or ramparts.

The two great chains of mountains riſe as they advance from the eaſt of the iſland; but this progreſſive elevation does not continue for more than forty leagues, after which the height remains the ſame for a conſiderable diſtance. They ſeem to widen as they approach the weſt, till, coming to the middle of the narroweſt part of the iſland, they narrow again, ſtill preſerving their height. But, indeed, towards the weſtern extremity of the iſland the mountains are, in ſome ſort, piled one upon another.

This configuration, together with the height of the mountains, is the reaſon that, notwithſtanding the vaſt extent of ſeveral plains, the iſland, at a diſtance, appears mountainous, and that its aſpect is far from giving ſo favourable an idea of it as it deſerves. But the obſerver who contemplates the chains of mountains, and

the ridges ſhooting from them, as branches from a principal trunk, ſpreading their winding ramnifications over the plains beneath, ſees in them the great cauſe of the fertility of the iſland; he looks on them as the immenſe reſervoir of thoſe waters, which, by innumerable rivers, are afterwards borne in every direction; he regards them as the means, deſtined by nature, to repel the violence of the winds, and temper the rays of a ſcorching ſun, to vary the temperature of the air, and even to multiply the reſources of human induſtry; in ſhort, he beholds them as the ſoil choſen to bear to the end of ages, thoſe beneficent foreſts, which, ſince the foundation of the world perhaps, have received the propitious waters the clouds lodge in their boſom, and which, from their inacceſſible ſituation, are protected from the axe of man, whoſe genius does not always lead him to preſerve.

Theſe mountains contain, beſides, an infinite number of mines of all ſorts. Every one is acquainted with the high reputation of the mountains of Cibao, in the bowels of which, Spaniſh avarice has buried ſo many thouſands of Indians, condemned to toil in ſearch of that gold which has covered the earth with every ſpecies of crimes.

It would be almoſt impoſſible to give a deſcription common to all the mountains of Saint-Domingo, becauſe, their nature as well as their ſite vary, and a multitude of circumſtances render them different from each other. While there are ſome, where every thing announces fertility, where moſt of the vegetables of the iſland thrive in abundance, where all invites to cul-

tivation, and fails not to reward the labourer, there are others which offer to the view nothing but the hideous aſpect of ſterility, and ſeem to forbid all acceſs, not only to gain, but even to the hope of procuring enough to ſatisfy bare neceſſity. Sometimes theſe extremities are ſeparated by very narrow intervals, or at leaſt, in a little ſpace the difference is ſo ſenſible as to form a contraſt truly ſtriking. We muſt, then, give up the idea of a general deſcription, which would require continual exceptions, and content ourſelves with mentioning, in the detailed deſcriptions of the different places, whatever may be relative to the mountains.

Some perſons, after an examination of the map of America, have not only agreed with the French Pliny, that the almoſt innumerable iſlands lying between the mouth of the Oronoque and the channel of Bahama (amongſt which may be noticed ſome of the *Grenadines*, which are not always to be ſeen in the ſpring tides, or when the ſea runs high), ought to be conſidered as the *ſummit of vaſt mountains, the baſes of which are covered by the liquid element*; but they go ſo far as to ſuppoſe, that theſe iſlands were the tops of a chain of mountains, running acroſs a country, the ſubmerſion of which produced the gulph of Mexico. This opinion cannot, however, be maintained, without adding to the diſappearance of the immenſe ſurface of the gulph, that of another ſurface, which would have united the continent between Yucatan to the mouth of the Oronoque, to the iſlands of this Archipelago; and even that of a third ſurface, by the means of which

the iſlands would have been connected to the peninſula of Florida, and to ſome other land which would have terminated them to the north; for it cannot reaſonably be imagined that theſe ſummits of mountains would of themſelves exactly terminate a continent. Beſides, when we conſider, that, at the two points, where we muſt conceive, according to this ſyſtem, the two extremities of theſe mountains touched at Guiana and Mexico, there are no chains of mountains to ſupport the poſſibility of the ſeparation, reaſon rejects a ſyſtem that buries a ſurface of many hundred thouſand leagues, without producing the cauſe of ſuch a ſubmerſion, and without pointing out the epoch in the annals of the world.

But, that the mountains of theſe iſlands, and of courſe the iſlands themſelves, particularly of Saint-Domingo, have been covered by the ſea, there is not the leaſt reaſon to doubt, if we judge according to the rules laid down by the immortal Buffon. The layers are all parallel, an order contrary to the ſpecific weight of the ſubſtances of which they are compoſed. Such are the proofs of the action of a fluid directed by the great cauſes that move the globe, and it is principally in the ſides of the mountains, becauſe the earth is there often diſturbed and expoſed to obſervation, that theſe proofs are found.

The mountains of the Antilles, and the Antilles themſelves, if they ought to be conſidered as the ſummits of mountains, run ſometimes in a direction contrary to that which Buffon conſiders as the moſt common in the continent of the new world, ſince, from

the iſland of St. Chriſtopher to that of Cuba, they ſtretch from eaſt to weſt; but from Trinidad to Nevis they generally run from north to ſouth. In all the Antilles the direction of the mountains ſupports this obſervation of the ſame author, that they divide the iſlands longwiſe, as well as the promontories and other advanced parts.

I have already ſhown that this direction is that of the principal chains of Saint-Domingo. The compoſition of theſe mountains is as various as their dimenſions; the ſummits of ſome of them are of hard rock of ſand-ſtone or granite, and other vitrifiable ſubſtances, offering to the view their naked tops, at once the object of melancholy and ſublimity. In others, the ſummits are covered with a layer of mould, ſometimes mixed with ſtones of different degrees of hardneſs, and more or leſs calcinable. In all the mountains, according to their ruggedneſs or ſteepneſs, the inclination of the layers differs, and particularly in the maſſes of rocks, which are in ſome ſort wedged up together, this inclination is ſubject to numberleſs variations.

Here we muſt not paſs over a remark of Mr. Adam Liſt:* viz. that in many mountains of Saint-Domingo, there are layers of combs of polypuſes, often very apparent on the ſea-coaſt, or on the borders of the ſteep mountains. Sometimes theſe combs are filled more or leſs with mould, or with the polypuſes themſelves, in a diſſolved ſtate; and ſometimes they remain hollow.

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* A coloniſt of St. Domingo, an eſteemed obſerver, and member of the Society of Arts and Sciences, at Cape-François.

The ſame obſerver was equally ſtruck with thoſe enormous maſſes of light, calcinable, and ſonorous ſtones, which are called at Saint-Domingo, *cock-roach-ſtones*, and which ſometimes form ſeveral layers in the ſame mountain, where they are found alternately with layers of other ſubſtances. Theſe ſtones, which appear to Mr. Adam Liſt to be formed of teſtacees and cruſtacees, are ſometimes in extenſive layers, and ſometimes in little detached ones. He thinks that the cruſtacees, after being diſſolved, have ſerved by way of cement to the teſtacees, and that from the binding of this ſort of mortar, come the little holes with which the *cock-roach-ſtones* are perforated.

Hitherto general obſervation has proved, that the baſe of the mountains of Saint-Domingo are of granite, or of *quartzum*. There are, however, ſeveral hills and flats of vegetative mould, as Mr. Adam Liſt has alſo obſerved; but theſe hills, or little ſecondary mountains, ought to be conſidered as having for baſe, that of the ſoil on which they ſtand; for they are nothing more than the conſequence of abundant rains, which, carrying the layers of vegetative mould from the ſuperficies of the more elevated mountains, together with certain portions of gravel and ſand, have at laſt left them in thoſe parts where the declivity ceaſed, where they have formed hill after hill, and where we may find layers of ſtone rolled and rounded, and others ſandy, vitrifiable, or calcinable. Theſe little mountains, and the extremities of the great ones, have alſo beds of clay, or of marle more or leſs ſolid, which,

becauſe of its feeling like ſoap, is called *ſoapy land*, in many parts of Saint-Domingo.

Every thing ſpeaks, then, in the mountains of this iſland, of their having remained a long time under water, and of the poſterior agency of the rains. We may add to theſe proofs, thoſe derived from the ſea-ſhells, found in the different layers of the mountains. They are found as well in the ſummits of the moſt elevated ones, as at a great depth in thoſe which are leſs ſo, and in number diſproportioned to their diſtance from the ſea.

There are many mountains of the iſland, which, by the confuſed mixture of the materials of which they are compoſed, and by the ſingular manner in which their layers are placed, prove that they have undergone the moſt violent agitations. It is very natural to impute a part of theſe effects to earthquakes, which it is well known Saint-Domingo is ſubject to: great openings in the earth, enormous maſſes fallen down, diſplaced or turned upſide down, preſent this cauſe to the imagination of every one who contemplates theſe terrible effects. But we cannot help attributing a part of them to volcanic movements. It is true, we know of no open volcanoes in the iſland; for what has been ſaid of the diſtant, and in ſome ſort, unperceivable irruptions of the mountains of Cibao, wants experimental confirmation. Yet, in a great many places, particularly between the Mole and the Gonaives, a thick lava, now become a vegetative earth, by the force of all-conquering time, afford proofs of extin-

guiſhed volcanoes. Here we ſee naked and dark-looking mountains, where the eye yet perceives the traces of the inſatiable element that has endeavoured to devour them. Here a ſoil, which ſeems to have been placed upon the cavities to which it forms a vault; mineral waters, ſulphureous productions, and ſcoria, are ſtrong evidences of a ſubterraneous agent.

The mountains of Saint-Domingo are greatly elevated above the level of the ſea; the elevation may even be eſtimated at five hundred fathoms perpendicular, in the greateſt part of thoſe of the interior parts; but thoſe of *Cibao*, of *Selle*, and of *Hotte*, are double this height; and thoſe which ſurround them, or continue their prolongation, approach to one or the other of theſe heights, in proportion to their diſtance from theſe principal points.

PLAINS.

The plains that ſurround this mountainous maſs, or that fill the interval between it and the coaſt, form a great portion of the ſurface of the iſland. Theſe plains deſcend in a ſlope from the mountains to the ſea; but this ſlope is not always the ſame, ſome of the plains appearing like a long amphitheatre, while others ſeem reduced to an almoſt perfect level.

The quality of the land varies in the different plains, and even in the ſame plain. The ſoil every where participates of the nature of the neighbouring mountains, the branches of which come ſometimes, as

has been already obſerved, quite to the beach, where they preſent, ſometimes extremities inclining towards the ſea, having their ſides more or leſs ſteep, and ſometimes conic maſſes, or perpendicular heights, which are ſo armed with rocks and ſtones, that they are called *ribs of iron*.

The land in the neighbourhood of the ſea, has alſo beds of polypuſes, and the remains of cruſtacees and teſtacees. Almoſt every where we obſerve, that the plains have been formed at the expenſe of mountains, and of what the rains have brought down from the ſuperficies of the latter, which was itſelf compoſed of decayed vegetation. If we find ſome parts gravelly, and others ſandy, they are due to the waſte of the ſtones, which the rains have waſhed down from the mountains.

It would, then, be an endleſs taſk, to ſpeak diſtinctly of all the different ſorts of ſoil, and the depth of the different layers, to be found in the plains of Saint-Domingo. In one place we find it a vegetative mould; in another, a mixture of this mould with pebbles or ſand. Here it is a looſe marle; there a pure clay. Sometimes it is a perfect marle, which the coloniſts improperly call *tuf*, and ſometimes a vitrifiable ſand, good for nothing but to torment and ruin the cultivator.

There is, beſides, a pretty conſiderable portion of land that prolongs, in ſome meaſure, the extent of the plains, but without adding any thing to their abſolute utility. I mean all that part which lies along the ſhore, and which, being often covered by the tide

(which at Saint-Domingo does not, however, riſe more than *twenty-two inches* at moſt), offers but diſtant reſources for cultivation, if induſtry ſhould ever be able to turn them to account.

Even this watry portion is rendered extremely various by the proximity of a river that ſpreads a fertilizing mud over one part of it, while the reſt does not participate in this advantage. In ſome places it is a quagmire, without any ſolid point, except where the roots of the flexible mangrove-tree are ſo interlaced as to retain the earthy portions which are carried into the bogs, or which are produced by the diſſolution of the cruſtacees and ſhells; while, further on, it is already formed into a real and ſolid earth, raiſed above the level of the ſea, and bearing marine fig-trees, ſea-ruſhes, and ſpots covered with ſalt ſcum, which promiſe an approach toward vegetation. In ſhort, we ſee, from time to time, intervals where the earth is upon the point of becoming vegetative, and where fine ſea-grape-trees give a clear proof of a dry bottom; in a word, a ſoil that might ſoon be rendered fit for cultivation by the means of drains capable of carrying off great quantities of water, which are hurtful at once to the labours of agriculture, and the ſalubrity of the air; becauſe millions of inſects and little animals, of which all quaggy places are full, there rot and exhale their putrid vapours.

It is even eaſy to know, that the plains have acquired a part of their extent by the ſucceſſive addition of the portions that the waſte of the mountains has lodged along the coaſt, ſince, at the diſtance of many leagues

from the ſhore, are to be found, at certain depths, layers of marine ſalt, banks of ſhells, and relics of ſea-plants.

CLIMATE AND TEMPERATURE.

The iſland conſiſting partly in mountains and partly in plains, cauſes a great variety in the climate and temperature. This variety is eſpecially produced by the ſituation in the region of the trade winds; as the wind coming from the eaſt, towards which the iſland preſents its whole length, finds in the intervals of the chains of mountains ſo many channels of circulation, by means of which it refreſhes and tempers the mountains, an advantage that the plains, where portions of the mountains ſometimes interrupt the paſſage of the wind, and change its direction, do not partake in. Beſides, a crowd of local circumſtances, ſuch as the elevation of the land, the quantity of water that runs over it, and the ſcarcity or abundance of wood, have a ſenſible influence upon the effect of the climate.

If ſome powerful cauſe did not balance the action of the ſun under the torrid zone, which darts its rays almoſt perpendicularly during about three months in the year at Saint-Domingo, the temperature of this iſland would be inſupportable to man, or at leaſt, to the man that nature had not formed on purpoſe for the climate. But this cauſe is in the wind, of which we have juſt ſpoken, the ſalutary effects of which ſoften thoſe of the ſun.

To the benign influence of the wind, may be added that of the almoſt equal length of the days and nights, and that of abundant rains, which continually fill the air with a fluidity always deſirable, and which falling in profuſion on the ſurface of the iſland, produces, with the aſſiſtance of the evaporation, cauſed by the heat, a ſort of coolneſs in the air.

Thus, by an immutable order, which charms the contemplative mind, nature maintains a ſort of equilibrium in the climate of Saint-Domingo, ſo often obliged to ſupport the curſes of intemperance, and the diſadvantageous compariſon with happier climes, which men quit, however, becauſe their avarice is not there ſo ſoon ſatisfied as under the burning ſky of the iſland I am deſcribing.

The eaſtern wind blows at Saint-Domingo, as in the reſt of the Antilles, almoſt all the day long, during the greateſt part of the year. It begins pretty regularly about nine or ten o'clock in the morning; riſing as the ſun riſes towards his meridian height, and even after he begins to deſcend towards the weſt, it continues with unabated ſtrength till two or three hours before ſun-ſet. This wind is commonly called at Saint-Domingo, the *ſea-breeze*, in oppoſition to that which I am now going to ſpeak of.

The name of *land-breeze* is given to a wind which cools the nights, and which blows from the interior mountains. It generally begins to be felt about two or three hours after ſun-ſet, and continues till ſun-riſe.

The effect of theſe two breezes form a curious contraſt. That of the ſea, coming from the circum-

ference towards the centre, is ſeen advancing in that direction, agitating the leaves and other volatile bodies near the coaſt. The land breeze has an effect exactly oppoſed, and the more the ſituation approaches the centre of the iſland the ſooner does it manifeſt itſelf.

It muſt not, however, be imagined, that the ſucceſſion of theſe breezes is ſo very regular, as not to be ſubject to any variation. At certain times of the year, and particularly during the equinoxes and ſolſtices, the ſea-breeze becomes very ſtrong, ſometimes even impetuous, and, during ſeveral days, blows without interval, or with but ſhort pauſes; during which time the land-breeze is not felt at all. At ſuch ſeaſons the violence of the ſea-breeze uſually augments at the riſing of the ſun, as if encouraged by his preſence.

At other times the land-breeze predominates, which happens, for inſtance, in the tempeſtous ſeaſons. As almoſt all the tempeſts come from the interior part of the iſland, as ſoon as they begin to overſpread the ſky the ſea-breeze dies away, leaving the empire of the horizon to that of the land, which ſpreads in every direction, but with unequal rapidity, thick dark clouds, loaded with thunder and lightening, and pouring down deluges of rain. After the tempeſt is over, the land breeze continues predominant for the night, and even till the next day, when the ſea-breeze drives it back to its retreat in the mountains.

From the combined effect of the two breezes, comes an almoſt continual agitation in the air, which neceſſarily has a great deal of influence on its conſtituent qualities. With the ſea-breeze the air acquires the

quality that gives to the lungs what is neceſſary to reſiſt the heat, and to cool the blood, which an abundant perſpiration tends to heat and impoveriſh. But it is for the cheering return of the land-breeze, that the inhabitants of Saint-Domingo wait with impatience. This refreſhing breeze gives to the whole body a calm ſenſation that the ſoul ſoon participates; it invites ſleep, renders it reſtorative, and, in the high lands, it ſtrengthens the fibres, and even prolongs life.

When the reciprocal combination of the breezes is inverted, one is in a ſort of pain, and this is augmented when neither of them is felt. But it muſt be obſerved, that the ſea-breeze ſeldom fails in the ſeaſon of exceſſive heat, and that its abſence generally ſeems to haſten the return of the land-breeze.

The four ſeaſons that divide the year under the temperate zones, are not diſtinguiſhable at Saint-Domingo, nor in any other of the Antilles. Winter never can ſhow his hideous aſpect under a ſky that keeps vegetation in continual movement. Here nature ſpreads a carpet of perpetual green; here ſhe is ever decked in majeſtic robes. The animal creation, however decays, and perhaps with more rapidity than in other climates; but the multitudes that each moment brings forth, prevent the eye from perceiving a deſtruction, which is, in reality, nothing more than a change of forms, a recombination of matter.

We can diſtinguiſh but two ſeaſons; the *rainy*, called *winter*; and the *dry*, called *ſummer*. But it muſt

not be concluded that theſe ſeaſons have the ſame epochs in every part of the iſland.

The two ſeaſons are more ſenſibly diſtinguiſhed in the mountains than in the plains; and, in general, the changes of the atmoſphere are more frequent in the former. There the temperature is milder; the inhabitants hardly ever experience a ſultry heat, or thoſe breezes, which, when violent, rather deſiccate the air than refreſh and change it.

It is on every account much more pleaſant to live in the mountains than in the plains. The country life ſeems there to aſſume a character more ſimple, and more independent of the reſtraints which politeneſs have impoſed on the towns, and the plains in their vicinity.

In the mountains it is rare for the thermometer to riſe to above ſeventy-two or ſeventy-ſeven degrees, while in the plains it keeps nearly as high as in the towns, and, conſequently, is ſometimes at ninety-nine degrees. The nights are ſometimes cold enough to render a blanket not unwelcome; and there are mountains where even a fire is a very agreeable companion in ſome evenings. It is not that the cold is ever conſiderable, ſince the thermometer keeps up from fifty-nine to ſixty-four degrees; but the contraſt of this temperature with that of the day, produces a ſenſation to which the terms, heat and cold, are not to be applied in the ſame manner as in cold countries.

For the ſame reaſon, on the tops of ſome of the mountains, ſuch as Cibao, Selle, and Hotte, in the ſeaſon improperly called cold, a ſtill more lively ſen-

ſation is felt: the water has ſometimes a thin pellicle on its ſurface; no trees will grow but thoſe of the fir kind, and even theſe are ſtunted. Before ſunriſe, the action of the feet upon the ground, produces a noiſe ſomething like that produced by walking upon the ſnow. So true is it that we ought to attribute this ſenſibility to the contraſt abovementioned, that thoſe perſons who, during the exceſſive heat, quit the plains, and particularly thoſe on the ſea-ſide, and arrive during the day on the top of one of the high mountains, are hardly able to ſupport the cool, even of the evening.

It may with truth, then, be affirmed, that at Saint-Domingo, the temperature changes almoſt with every poſition of the mountains, while it is nearly uniform in the plains. Here, however, it varies in proportion as the plains are diſtant from the mountains.

The rains under the torrid zone are ever abundant, and at Saint-Domingo they fall with a profuſion which has the double effect of tempering the heat, and diſtributing among the numerous rivers an enormous volume of water. Theſe cataracts do not fall in every part of the iſland at the ſame epoch: it ſometimes happens that the dry ſeaſon in one part is the rainy one in another. However, the dry months are commonly thoſe of the firſt and third quarters of the year; and the rainy ones, the two firſt of both the ſecond and fourth quarter; that is, the two that ſucceed the paſſage of the ſun acroſs the equator.

Theſe rains which are one of the great cauſes of the fertility of the iſland, are at the ſame time hurtful to

the mountains, and to all that part of the iſland where the land lies much upon the ſlope, becauſe they carry the vegetative mould from the ſurface of the earth. The French coloniſts, who have aided theſe depredations by the cultivation of coffee, and by a ſyſtem which counts the time to come as nothing, have cut down even the trees that covered the ſummits of the mountains and attracted the rains, inſomuch that a diminution of the rains is now perceivable in the French part, were they were formerly very conſiderable and regular.

In almoſt every part of the iſland the rains come with the tempeſts, brought by the ſouth and ſouth-weſt winds. The northern coaſt only is ſubject to the reception of rains from the north-weſt, which are called *norths*. The north-weſt wind reigns generally from the end of October to the end of March. Some years, however, it begins ſooner, or does not continue ſo long; and ſome years it is not felt at all. It is almoſt always accompanied with gentle but conſtant rains, which adds to the cold felt at theſe times, and which is remarkable in that the Europeans newly arrived, or even ſeaſoned to the country, are more affected by it than the Creoles. In 1751, this rain continued for fifty-two days without ceaſing, and in 1787, at the Cape, it continued for an hundred and two days ſucceſſively. In general, during the *norths*, the roads are impaſſable. They are felt, in the interior of the iſland as far as ten leagues from the north coaſt. Thus, then, they are felt from Cape *Del Enganno* to the point of the peninſula of St. Nicholas Mole, and from the Baradaires to Irois: however, the coaſt from

Leogane to the Caymites, though facing the north, is preſerved from them; but this is, without doubt, becauſe this part of the coaſt is ſheltered by the peninſula of the Mole, and by the little iſland of Gonaïve.

The rains that come with the tempeſts are, on the contrary, common to all the iſland, excepting, however, with reſpect to the epochs, as I have already ſaid. One muſt have ſeen theſe rains fall to form an idea of the prodigious volume of water they pour down. Sometimes during a whole month, and at nearly the ſame time every day, a terrible tempeſt fills the air for ſeveral hours together. Drops of water, each of which ſeems to contain fifty of thoſe of Europe, form, by their union, a ſhower, the noiſe of which indicates its weight. In an inſtant the gutters are overflowed, and the ſtreets impaſſable; a minute after and the ſtreets become rivers; in a few hours the ſmalleſt brooks are changed into torrents, and the rivers into floods. In the mean time the air is darkened, the leaves on the trees point perpendicular to the earth; every flat becomes a ſheet of water; the firmament ſeems on fire; the thunders, for there are ſometimes five or ſix diſtinguiſhable at a time, ſeem to diſpute the diſſolution of the world, and their ſimultaneous claps produce one of thoſe meteorological ſcenes the beſt calculated to give an idea of the deſtruction of the univerſe.

But accidents from thunder, though common enough, are nothing in compariſon, to the miſchiefs occaſioned by the floods. The waters, overflowing the banks that contain them at other times, ruſh forth

with the rapidity of an arrow, and a force that nothing can reſiſt, bearing afar deſtruction and death.

The clouds that contain the tempeſts are ſometimes high enough to receive a degree of cold ſufficient to produce hail; but this is a rare phænomenon, and which never laſts but a few minutes.

This contraſt of violent heat and heavy rains, neceſſarily renders Saint-Domingo humid; and this humidity is augmented by the evaporation from the ſurrounding ſea. Hence the miſt, the influence of which is ſo much the more dangerous when it follows a hot day, becauſe it is then ſufficient to ſuppreſs tranſpiration; hence the cauſe of iron and all other ferruginous ſubſtances being ſo ſoon covered with ruſt; hence, too, the diſſolution of the ſalts, and the tarniſhed appearance of almoſt all metals, however brilliant the poliſh they may originally have had.

The humidity of the air is particularly obſervable near the ſea-ſhore, and this is one reaſon why the coaſt is more unhealthy than the interior parts of the iſland. But, everywhere, this humidity is more or leſs the cauſe of ſickneſs, and inconveniencies. However, theſe ſickneſſes are of a leſs alarming nature in the rainy ſeaſons; becauſe then there is leſs tendency to putridity; becauſe the inflammatory diſpoſition of the blood is then allayed, and becauſe the ſalt particles, with which the air is loaded more or leſs in the different parts of the iſland, are then almoſt ſaturated. Theſe particles thus loſe the miſchievous faculty of filling the blood with the acrid principle, one of the

great inconveniencies of which is, the aptitude that it produces to contract diſorders on the ſkin, and all ſuch as are cauſed by the thickening of the lymph.

RIVERS.

I have already had occaſion to obſerve more than once, that Saint Domingo, is, in general, very well watered by rivers, ſtreams, and brooks without number. There are, however, certain ſpaces deprived of this advantage, which nothing can make up for in hot countries, and I ſhall ſpeak of theſe exceptions as the order of the deſcription preſents them.

After what has been ſaid of the formation of the iſland, it will be readily conceived that the rivers cannot have a very extenſive courſe; particularly if we calculate the interval between their ſources and their mouths. But the formation of the iſland, at the ſame time that it renders this abſolute interval of little extent, requires that the water ſhould run in a ſerpentine direction to find a paſſage from among the mountains. In theſe mountains they run almoſt everywhere upon a bed that the rapidity of the current has rendered pretty deep. Sometimes this bed is of earth, or ſand of different ſorts; at others, the water comes tumbling over ſtones or rocks, or ſtealing along between them. Here it glides ſlowly along; there it flies ſwift as the wind, and ſometimes rolls in caſcades, or even forms a ſort of cataracts or falls.

When the rivers arrive in the plains, the nature of their bed frequently varies; but they never fail to loſe a part of their velocity.

It is generally impoſſible to conceive, from the tranquil aſpect that theſe rivers uſually wear, what they become when they overflow their banks. A river that but now hardly covered the pebbles on its bed, or wet the foot of the traveller, is changed by one tempeſtuous ſhower into a flood, menacing all that it approaches; and ſhould its banks give way, it ſpreads its watry devaſtation over the plains.

To give a better idea of the diſtance that theſe floods ſometimes extend to, I ſhould obſerve, that the plains of Saint-Domingo, all of which were formed, perhaps by the depoſit of the waters, when, having no regular courſe, they alternately filled and opened their beds, have all, at preſent, a ſlope from the banks of the rivers by which they are watered. From this ſingular circumſtance it follows, that the beds of the rivers are in the moſt elevated parts of the plains; ſo that, when they overflow their banks, they find a declination that carries them to a great diſtance, and the water, once beyond its natural boundary, can never enter it again. Evaporation, and the hollows made by the water itſelf, are the only means of removing it from the ſurface, which it covers, for a ſhorter or longer ſpace of time, after having rotted every plant that its current has not torn up.

It is not rare to ſee, at Saint-Domingo, a river that has a different ſoil on each ſide of it; one, for inſtance,

a clay, and the other a ſort of marle. In the mountains there are rivers that run between rocks which are nearly or quite perpendicular. When the rocks on the two ſides riſe in the ſame direction, which is not always the caſe, and a road along a dell croſſes the river, the traveller is naturally ſeized with an awful gloom, when, wading acroſs, he caſts his eye on the rocks above, and conſiders his own nothingneſs in this kind of tomb, where he is, as it were, buried alive. In ſome parts the ſcene is ſtill more pictureſque, becauſe there the rocks are arched in ſuch a manner that the light can hardly enter. Paſſing in ſuch a part, during one of the tempeſts I have ſpoken of, is truly diſmal; and if thoſe who have affirmed that there is no echo at Saint-Domingo, had ever been in ſuch a ſituation, they would have avoided this error, and been convinced that ſound is reverberated in that iſland as well as in other places; and that, if it commonly produces only a confuſed noiſe, it is rather to the multiplicity than to the abſence of the echos, that this cauſe ought to be attributed.

The waters, conſidered as a drink, are not equally good in every part of Saint-Domingo. The variety of the ſoil on which they run, the extraneous ſubſtances that they waſh in their paſſage, the rapidity or ſlowneſs of their currents, all have an influence on their quality. In general, they are more limpid, as well as more wholeſome, in the mountains than in the plains; but we may add here, that the inhabitants of Saint-Domingo do not pay attention enough to the choice of this fluid, the influence of which on health,

and conſequently, on the duration of life, is, however, become well known, ſince the diſcoveries in chemiſtry have revealed to us ſo many ſecrets.

GALES AND HURRICANES.

After having ſpoken of the benefits derived from the wind and rains, when they are moderate; after having ſpoken of the miſchiefs they cauſe, when they go beyond the bounds that we believe, improperly without doubt, to be thoſe of their utility, it is painful to recall the diſaſters that are experienced from them in the Antilles, at thoſe calamitous epochs, when the two ruinous elements ſeem to conſpire in order to deſolate theſe fertile countries. The very name of hurricane awakens in the mind of the coloniſt the moſt diſtreſſing ideas; and if Saint-Domingo does not often feel this ſcourge in its utmoſt fury, yet, it feels it ſometimes enough to render an omiſſion of the deſcription of a hurricane inexcuſable in this place.

From the middle of July to the full moon in October is, excluſively, the hurricane ſeaſon in the Antilles. After a cloſe day, when the atmoſphere is in a perfect calm, always between ſun-ſet and ſun-riſe, the wind riſes all at once; ſtrong at firſt, it augments in ſtrength every moment of its duration. Soon the rain comes pouring down; the flaſhes of lightening ſucceed almoſt without interval, till all the element ſeems to the dazzled view of the ſpectator, to be in a blaze. The violence of the wind now threatens deſtruction; every

door muſt be barred; every paſſage, every aperture cloſed, or the edifice, however ſtrong, is levelled with the ground. The negro, not daring to truſt to his feeble hut, flies for ſafety to the houſe of his maſter, or to ſome other building, now become the common aſylum. Fear ſeizes on every heart; every cheek turns pale. The men, the moſt robuſt, run to ſeek the women, and to take the affrighted children in their arms. In theſe moments of awful terror, one calls to another, and if any one fails to anſwer, the cries of thoſe to whom he is dear are the preſages of his fate.

Still the fury of the wind encreaſes, and if it ſometimes ſeems to ſhift from certain poſitions, in an inſtant it veers to another point; or elſe, rivals in deſtruction, two winds, from points diametrically oppoſite, meet in dreadful conflict, irritated by mutual oppoſition. Univerſal fury ſucceeds; every wind is unchained; all join in the work of devaſtation. In a little time the manufactures on the habitations are ſo completely deſtroyed as to leave only a veſtige behind. The ſtouteſt tree, he that ſeemed to defy the power of time, is obliged to yield to that of the wind: his ſheltering foliage, his extended branches, and his mighty trunk, became ſo many levers to tear up his roots, and hurl him to the ground. Another tree reſiſts the wind, but the thunder ſtrips down his bark, and dries up his pores for ever. The ſhrub, the humbleſt plant even, cannot eſcape the all-deſtroying fury; and if the bending reed is not broken, his head, bowed down to the

earth, ſubmiſſively acknowledges the power of the elements.

The earthquakes, which almoſt always bear a part in theſe great cataſtrophes, complete what the wind could not accompliſh alone. Thus it is that the buildings in maſonry are damaged, and ſometimes deſtroyed. It often happens, too, that the fall of a houſe adds a conflagration to the ſcene; becauſe the wind ſoon blows every ſpark into a flame. Sometimes the lightening alſo ſets this devouring element in motion.

One would imagine that the ſcene of devaſtation was now incapable of addition; but there is yet a ſcourge: the waters, riſing to a prodigious height, and having no longer a ſettled courſe, ruſh down in every direction, waſhing away men, animals, utenſils, the produce of the earth, mannufactures, trees, plants, and even portions of the land itſelf.

Thus, at theſe terrible ſeaſons, all the elements ſeem to threaten confuſion and chaos. We muſt, however, add to this tremendous ſpectacle that of the ſea; the very aſpect of which, ſeen from the ſhore only, is enough to appal the boldeſt heart. It roars like diſtant thunder; every wave ſeems alternately to menace the ſky and to dive down into a bottomleſs abyſs. Man, who often braves the ocean with ſucceſs, can do nothing in this war of winds and waves, and, in his trepidation, fears even the land which he regrets to have quitted, where perhaps his preſervation would be ſtill more uncertain.

Theſe hurricanes generally laſt, with a violence nearly equal, for five or ſix hours, every one of which

is an age, eſpecially if the hurricane begins in the night, becauſe, in ſuch a caſe, darkneſs itſelf is a cauſe of alarm. At laſt, a ſort of calm, if compared to what has preceded, but which is in reality a tempeſt, permits affrighted man to lift up his head, and behold the ſurrounding ruins. From that moment he begins to know his misfortunes, and to count his loſſes.

The ſouthern part of Saint-Domingo is pretty much ſubject to hurricanes; but they are called, in thoſe parts, *ſouthern gales*; becauſe they are not attended with ſuch dreadful conſequences as the hurricanes in the windward iſlands. The part lying between Cape *Del Enganno* and Irois is moſt afflicted with hurricanes; but, it ought to be obſerved, that ſometimes the fury of the wind reaches beyond the mountains, facing at once to the ſouth and north, and then they devaſtate that part of the iſland alſo lying between Irois and Port-au-Prince.

He who judges of every thing as it relates to ſelf, and who is expoſed to the numberleſs miſchiefs of hurricanes, can with difficulty be perſuaded of their utility; but the philoſopher, whom obſervation has convinced of the admirable order with which the univerſe is governed, will ever ſuppoſe this utility, though imperceptible, and rather than blaſpheme againſt a cauſe ſo diſaſtrous, he will believe that ſuch extraordinary movements of nature, are neceſſary changes combined with the principles of the preſervation of the globe; and that, without them, perhaps the Antilles would have been uninhabitable, from the incredible number of inſects which, in thoſe countries, cover the earth, and fill the air.

The days that follow a hurricane are very fine and pleaſant. The ſky is ſerene, and the temperature of the air mild. This contraſt is ſo much the more ſtriking, as all the veſtiges of devaſtation are ſtill in view. Every one is employed in reparation, and re-eſtabliſhment; all are buſy; mutual aid; beneficence every where exerciſes its healing and affectionate empire. The time at laſt arrives when the hurricane and its effects exiſt no more, except in memory, till another comes to renew the diſaſtrous ſcene; but hope, the firſt, the laſt, the ſupreme good of man, fills up the happy interval.

SKETCH OF THE ANIMALS, MINERALS, AND VEGETABLES.

The climate of Saint-Domingo is extremely propitious to the propagation and unfolding of the productions of nature, and of this we have continual proofs in the three claſſes of beings,

The animal claſs, as far as relates to quadrupeds, is almoſt entirely compoſed of animals brought from Europe, and it is well known that, at the time of the diſcovery of the iſland by Columbus, there were but four kinds of quadrupeds, all extremely ſmall, and that theſe have almoſt undergone the fate of the original inhabitants of the iſland.

The iſland abounds in birds proper to its climate, as well as ſuch as are common to the countries of Europe; and among the fiſh that ſwim round its coaſt, there are ſeveral kinds that belong equally to the two worlds.

In the mineral claſs alſo there is a good deal of analogy; there are mines of iron, copper, and lead; but there are beſides, mines of gold, ſilver, and precious ſtones, and even of mercury, and here the iſland has a real ſuperiority.

With reſpect to the vegetable claſs, it would be difficult to expreſs or paint all its majeſty. Nature ſpreads its beauties over Saint-Domingo with an unceaſing activity, and a profuſion which may ſerve to give an idea of its inexhauſtible fecundity. Trees, ſome of which embelliſh the countries of Europe alſo, yet cover the uncultivated parts of the mountains, and even certain portions of the level part of the iſland. Their utility is proved by continual experience, though their diſtance from the places where they might be advantageouſly employed, is often the cauſe of their remaining in tranquillity. The beauty of their wood, its hardneſs, and its incorruptibility, render them extremely fit for buildings as well as furniture, and artiſts daily prove that ſome of them may be applied to a thouſand uſes.

There are alſo a multiplicity of ſhrubs, and many of them are precious in their production. They, as well as many of the trees, bear moſt excellent fruits, and eſpecially of thoſe ſorts in which nature has depoſited the acids, calculated to combat the diſpoſition towards putridity that the exceſſive heat gives to different ſubſtances.

Vegetation is ſtill richer in plants. What additional treaſure botany might acquire in the new world, and even in the iſland of Saint-Domingo alone, where a great number of European plants have been natu-

ralized, where there are numbers, too, that are to be met with in other parts of the globe, and where we may remark this ſingular circumſtance, that many of thoſe plants which are the riches of the iſland, are not natives of the ſoil, but have been imported from other countries !

Some fruit trees of Europe have alſo ſucceeded pretty well, while others, either from want of analogy between the climates, for want of care, or from ſome other unknown cauſes, remain ſimply objects of curioſity ; and, in this reſpect, they are as well calculated to give an idea of trees of the ſame ſort in France, as the plantain-tree and ſugar-cane, ſhown in the botanical garden at Paris, are to give an idea of theſe plants, ſuch as they are at Saint-Domingo.

In the mountainous parts of the iſland the fruits are of a ſuperior quality. There alſo garden vegetables are, in beauty and taſte, equal to thoſe of the ſame ſorts in France.

What a pity that, in a country where nature has done ſo much for man, he ſhould, in general, do ſo little for her ! This reflection is more particularly applicable to the Spaniſh part of the iſland.

In order to intereſt the reader the more in what I have to ſay of this laſt, and to aſſociate in ſome meaſure the fate of the too-unfortunate Indians with the ideas inſpired by an account of the land from which they have been extirpated, it appears neceſſary to give a rapid ſketch of the diviſion of the iſland at the time when Columbus brought the arts, the ſciences, and the vices of the old world in exchange for the riches of the new.

DIVISION OF THE ISLAND UNDER THE CACIQUES.

In 1492, the year in which Saint-Domingo was diſcovered, it formed five kingdoms, each of which had its ſovereign, and theſe ſovereigns were called Caciques.

The kingdom of *Magua*, a word which, in the Indian language, ſignified *kingdom of the plain*, was the firſt. It was governed by the cacique *Guarionex*, whoſe capital was ſituated where the Spaniards had ſince built the town of the Conception de la Vega. This kingdom was bounded by the ſea on the north and on the eaſt, from Cape-Raphaël to Iſabelique; on the ſouth, by the chain of mountains which runs from Cape-Raphaël to the group of Cibao; and on the weſt, by a line running from this group to Iſabelique. The whole of this kingdom now belongs to the Spaniards.

Marien was the ſecond kingdom. It was bounded on the north and on the weſt by the ſea; on the eaſt, by the kingdom of Magua; and on the ſouth, nearly equally by the kingdom of Maguana, and that of Xaragua. Thus the kingdom of Marien extended from Iſabelique to the mouth of the river Artibonite, which river ſerved it as a boundary as far as its ſource, in the mountains of Cibao. The major part of this kingdom is, of courſe, in the French territory, which poſſeſſes alſo the place of its capital, being ſituated in the neighbourhood of Cape-François. *Guacanaric* was the ſovereign of this kingdom.

The third kingdom was called *Higuey*. It was bounded to the eaſt and to the ſouth by the ſea, from

Cape-Raphaël to the mouth of the Jayna. In the north, it joined to the kingdom of Magua, and in the weſt, to that of Maguana. *Cayacoa* was its cacique. The Spaniards poſſeſs the whole of this kingdom, in which is ſituated Santo-Domingo, the capital of the Spaniſh part of the iſland.

Maguana was the fourth kingdom. It was bounded to the ſouth, by the ſea; to the north, by chains of mountains, that ſeparated it from the kingdoms of Magua and Marien; to the eaſt, by the river Jayna, as far as Cibao; and to the weſt, by the chain of mountains running from Bahoruco, through Mirebalais, to the heights of the river Artibonite. The ſovereign of this kingdom was *Caonabo*, a Carib, who had become cacique of it by dint of valour and addreſs. This kingdom alſo belongs excluſively to the Spaniards, and their town of St. Juan de la Maguana, now ſtands were formerly ſtood the capital of this Indian kingdom.

The fifth kingdom was called *Xaragua*, and comprehended the long ſtrip of land which runs from eaſt to weſt, and which is now called the *ſouthern ſtrip*, of the French part. To the eaſt, it extended as far as the kingdom of Marien, comprehending the ponds, the plain of the Cul-de-Sac, and St. Mark, and that part of the plain of Artibonite, which is ſituated on the ſouthern ſide of the river of that name. The caciqüe *Behechio* governed this kingdom, the capital of which was alſo called *Xaragua*, and was ſituated on the ſpot where we have ſince ſeen the town of the Cul-de-Sac. Theſe particulars ſhow, that there is but a

very diminutive part of this kingdom that is not now comprehended in the French poſſeſſions.

I now come to what is properly called the Spaniſh part of the iſland.

In deſcribing this colony I have followed the order adopted by the licentiate Don Antonio Sanchez Valverde, a creole of Saint-Domingo, and prebend of the cathedral of Santo-Domingo, in the intereſting work he publiſhed at Madrid, in 1785, entitled, *An idea of the value of the Spaniſh iſland, and of the profit the mother country might derive from it:* That is to ſay, I begin at the weſtern point on the ſouthern coaſt of the Spaniſh part, and turning round the eaſtern part, I continue on to the weſternmoſt point of the north part; and then, following the boundary line, return to the point from whence I ſet out, deſcribing ſucceſſively whatever falls in my way.

I ſhall frequently profit from the information of Don Antonio Valverde, who appears, beſides the above work, to have had the intention of writing the hiſtory of the Spaniſh part of Saint-Domingo, eight years before I undertook that of the French part. Aided by materials that his father had been twenty years in collecting, and being himſelf an inhabitant of long ſtanding, and great experience in the Spaniſh part, his native country, his hiſtory cannot but excite the impatience of the curious. And, this impatience is increaſed when we conſider, that every thing concerning this colony remains as yet in the moſt profound obſcurity, and that the depredations of the inſects, on books and papers, leave but little hope of

verifying facts anterior to 1717 or 1720. I allude here to the state of the archives of the royal court, those of the cathedral, and of the Dominicans, at Santo-Domingo, in 1785.

EXTENT OF THE SPANISH PART.

The Spanish part of Saint-Domingo, which is the easternmost part of the island, is, as near as can be determined by a simple approximation, and without geometrical exactness, about ninety leagues in its greatest length from east to west, and sixty leagues in its greatest width. This may be reduced to a mean length of eighty leagues, and a mean width of forty. It has, then, a surface of 3,200 square leagues, which comes very near the calculation of Don Antonio Valverde, who found it to contain, according to the map recently published by Don Thomas Lopez, 3,175 square leagues. About 400 square leagues of this surface is in mountains, which have this advantage of the mountains in the French part, that they are generally more capable of cultivation, and have sometimes a soil that disputes the preference with that of the valleys. There remains, therefore, a fine fertile surface of more than 2,700 square leagues, divided into valleys and plains of different lengths and widths.

We may assert, with Charlevoix, that no other island of the Antilles offers to the Spaniards so solid means of establishing themselves in those seas, as Saint-Domingo; and with Valverde, we may assert, that this

iſland is for them a key to the gulf of Mexico, a convenient place for all their veſſels to touch at, an excellent rendezvous for their ſquadrons and fleets, and in ſhort, a moſt important hold for naval operations of all ſorts. It was from this cradle of the Europeans in the new world, that all the expeditions were ſent, which brought about its ſubmiſſion. Here it was that the Spaniards prepared for the conqueſt of Peru and Mexico; and here it was that they laid the firſt foundations of their power in America.

So many circumſtances have conſpired to render the Spaniards proud of the poſſeſſion of Saint-Domingo, that they will probably never pardon the French for having extorted a part of that poſſeſſion.

Round about the iſland of Saint-Domingo, and ſituated at a very little diſtance, there are ſeveral little iſlands, ſome of which belong to the Spaniards: as, Altavele, Beate, Saone, Saint-Catherine, Mone, Monique, of all which I ſhall ſpeak after having treated of Saint-Domingo itſelf.

What has been ſaid of the mountains of the iſland in general, is applicable to thoſe of the Spaniſh part. If we may judge of them by the ſtoutneſs of the trees, and the thickneſs of their foliage, they muſt be extremely fertile. Some of them, however, have a rugged and ſterile appearance; but this is almoſt always the effect of ſome mine, of which there are many in theſe mountains, of various ſorts, and various fecundity. The mountains of the Spaniſh part are high enough to attract the rains, which are remarkably regular, and the ſalutary effects of which ſeem to be longer pre-

ſerved in the ſoil by the thick and lofty foreſts with which theſe mountains are covered. It is theſe rains that furniſh the waters with which the Spaniſh part is more amply ſupplied than the French; it is they that preſerve that perpetual verdure, that coolneſs ſo delightful in a hot climate, and the enlivening beauty of all the vegetable creation.

Two lines, one drawn in a direction from eaſt to weſt, from Cape-Raphaël to Saint-Mark, and the other, in a direction from north to ſouth, from Port-de-Plate to the river Niſao, would interſect each other nearly at the centre of a conſiderable group of mountains, called *Cibao*. This is the higheſt ſpot of the whole iſland, and here the principal rivers have their ſource. From this group, as from a common centre, run different chains of mountains of various heights, between which are the rivers. Theſe mountains are ſubdivided in their prolongation, and thus form little valleys and dells, through which the ſtreams and rills find a paſſage to the plains. One might alſo ſay, that this mountainous maſs is but one ſyſtem of mountains, bounded to the north by the plain of La Vega-Réal; to the eaſt, by the bay of Samana; to the ſouth-eaſt, by the plain of Santo-Domingo; to the ſouth, by a part of the ſame plain, and by thoſe of Bani and Azua; to the ſouth-weſt, by the plain of Neybe; to the weſt, by the plains of St. John, of Banique, of Gohave, and Hinche, as far as Dondon, which itſelf is one of the branches of Cibao; and to the north-weſt, by the plain of Cape-François.

The higheſt and moſt extenſive chain of the group of Cibao, is that which ſtretches towards Dondon, and from thence to Port-de-Paix. I ſhall call this *the firſt chain*, to render my deſcription more eaſy to follow.

Another high and ſteep chain, ſtarting from the ſame group, runs towards the eaſt, and ends at Cape-Raphaël, or the Round Mountain; this is the chain of Sevico, or the *ſecond* chain.

Theſe two chains, conſidered as a prolongation of each other, form the longeſt chain of mountains in the iſland, and ſerve to divide the Spaniſh part of the iſland into a northern and ſouthern part.

The plains in the Spaniſh part are far more extenſive than thoſe in the French part. This will clearly appear from what follows; beginning again at the weſternmoſt point of the coaſt.

The firſt Spaniſh plain lies at the foot of the mountains of Bahoruco, and on the weſt ſide of them, towards the point of the iſland of Beate. This plain is about ten leagues long from north to ſouth, and eight wide, from eaſt to weſt.

There is a ſecond plain on the eaſt ſide of theſe ſame mountains of Bahoruco, ſtretching down towards the bay of Neybe, the length of which, from north to ſouth, is ſuppoſed to be fifteen leagues, by a width which varies from two to ſix leagues, through the interpoſition of the mountainous parts. This ſecond plain runs up the river Neybe, and on that ſide joins on to the plain of Neybe.

The plain of Neybe, the length and width of which often varies, is bounded on the eaſt by the river from

which it takes its name; on the weſt, by the pond of Henriquille, and by mountains running towards Mirebalais. It is, from the river Neybe to the ſources of the Pedernales, about twelve leagues eaſt and weſt, by nine leagues north and ſouth; though, in ſome places, the width is not more than three leagues. This plain, after dwindling to a narrow valley, ſtretches towards the river Seybe, and unites itſelf to the plains of Acajoux, Banique, Farfan; and then, following the river Neybe, joins the plains of St. Thomas and St. John.

The river Neybe ſeparates the plain of Neybe from the plain of Azua, to the north of which lies a chain of mountains. The plain of Azua is reckoned to be about twelve leagues from weſt to eaſt, from the mouth of the river Neybe to the Anſe de la Chaudiere, by a width about equal. At the Anſe de la Chaudiere begins the plain of Vani or Bani, which, to the mouth of the Niſao, where it ends, is twelve leagues long, by from four to nine leagues wide.

From Niſao to the ſouth-eaſt point of the iſland, called *Punta-Eſpada*; that is to ſay, for the ſpace of about ſixty-five leagues, following the turnings of the coaſt, there is no interruption to the plain; except that of the little arable hills lying between the river Roman and that of Soco, and which, extending eight leagues from north to ſouth, and five from eaſt to weſt, narrow, in that place, the plain which is commonly from eleven to thirteen leagues broad.—So much for the plains on the weſtern coaſt.

On the eaſtern ſide the level country ſtill continues on, from the *Punta-Eſpada* to the Cape of the Round

Mountain, or Cape-Raphaël, ſixteen leagues, by a width nearly equal.

At the weſtern extremity of this plain begins another, which is reckoned thirty-eight leagues from eaſt to weſt, reaching to the point correſponding with the mines of Cibao, and from ten to fifteen leagues wide.

From the mines of Cibao to St. Yague, the plain grows narrower by two or three leagues, then widening all at once to five, and ſometimes even eight leagues, it continues on to the river Dahabon, or the river of the Maſſacre, ſtretching a length of thirty leagues more, or thereabouts.

But what I have hitherto ſaid of the plains, does not comprehend all thoſe of the Spaniſh part of the iſland. There are a great number in the interior parts, of inconſiderable dimenſions it is true, but which make an increaſe of level land, where cultivation is more eaſy.

In the interior alſo are the two great plains of St. John, and Acajoux, of which I have already ſpoken.

The firſt of theſe plains, united to that of St. Thome, is from ten to eleven leagues in length, from the foot of the mountains from whence come the great and little Yaqui (which mountains bound the plain to the eaſt), to the mountains to the weſt, towards which flows the river Seybe, and nearly equal in breadth from north to ſouth. The ſecond plain (Acajoux) is on the other ſide the river Seybe, and extends fourteen leagues weſtward, being from five to nine leagues wide, for the moſt part.

There are, beſides, in the interior parts, the plains

of Banique, Hinche, Guaba, and St. Raphaël ; beſides ſome others, of which I ſhall ſpeak hereafter.

Finally, on the whole of the northern coaſt, from the bay of Mancenille and Monte-Chriſt to Samana, the land is every where level, and occupies an extent of more than ſixty leagues long, and from two to three leagues wide.

Over the whole of this country, mountains and places, containing as I have already obſerved, about 3,200 ſquare leagues, are ſpread 125,000 inhabitants, of which 110,000 are free, and 15,000 ſlaves ; which does not amount to quite forty individuals to each ſquare league. If we recollect what Las-Caſas has advanced, that Saint-Domingo contained three millions of inhabitants, at the time of its diſcovery, a number believed to be exaggerated, and which I reduce even to a third, we ſee that the Spaniſh part, which makes more than three-fifths of the iſland, ſhould contain about 700,000 ſouls, more than ſix times its preſent population.

CHARACTER AND MANNERS OF THE SPANISH CREOLES.

The Spaniards poſſeſs, as we have ſeen, the moſt extenſive and moſt fertile part of the iſland, and their character wants no compariſon with that of the French, when we know that this poſſeſſion is of no ſort of uſe to them, while the French portion of the iſland furniſhes three-fifths of the produce of all the

French Weſt-India colonies put together: a produce amounting annually to 250,000,0000 of French livres.*

The Spaniſh creoles, now become inſenſible of all the treaſures which ſurround them, paſs their lives without wiſhing to better their lot. A capital, which of itſelf indicates decay, little inſignificant towns here and there, a few colonial ſettlements, for which the name of manufactories, would be too great an honour, immenſe poſſeſſions, called *Hattes*, where beaſts and cattle are raiſed with little care, are all that preſent themſelves to the view, where nature ſpreads ſo many allurements to a people who are blind to all her charms.

Such negligence implies few wants, and the Spaniſh creoles know only ſuch as are eaſily ſatisfied. A ſhirt, a ſleeved-waiſtcoat, and a pair of ticking breeches; ſuch is the common dreſs of the men, who very often go bare-foot. At Santo-Domingo, however, and in ſome of the principal places, many of them wear a ſort of looſe coats, of camlet or ſilk; but moſt commonly they go out in great coats, which they call *cloaks*.

The women wear a petticoat, commonly black, a ſort of bed-gown, and a ſhift which does not always deſcend much below the waiſt. Their fine long hair, without powder, is ſometimes braided, and ſometimes tied up with a ribon coming round the forehead. To wear a cap, made of a ſort of net-work called

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* More than forty-five millions of dollars, or than ten millions ſterling.

reſcille, or to wear in the hair great white pins, ornamented with paltry ſtones of various colours, is a luxury known to the towns only. Sometimes, indeed, you ſee their heads decorated with field-flowers, but you ſee at the ſame time, that taſte has had no hand in the decoration. They wear ear-rings alſo, which they change frequently. It is from Cape-François that they get theſe trinkets, which they admire with a ſort of coquetry.

The Spaniſh creoles are generally ſedentary. It is rare for them to quit their iſland, which their government, beſides, renders very difficult, and one would be tempted to believe that they were afraid of the ſea, were it not known that in time of war they fit out privateers, in order to ſeize on thoſe riches, which are always a temptation to people who are poor.

The general character of theſe people is a heterogeneous maſs of meanneſs and pride. Crawling, ſervile to the laſt degree when occaſion requires it, they affect haughtineſs, the ſame moment. They borrow, for inſtance, under the pretext, ſometimes abſolutely abſurd, that what they borrow is for a ſick perſon, things that they are too proud to aſk for, and that their idleneſs will never permit them to repay. They are timid with their ſuperiors, and with their inferiors inſolently diſdainful. Superlatively malicious, they carry their revenge to the very grave, not knowing that it is laudable to be great and generous, even to an enemy.

In the country places, the women do the cookery, and carve at table; ſometimes they do not ſit at table

at all, but dine on one ſide, ſeated on the floor. However, this humiliating diſtinction wears away in proportion as their communication with the French becomes more frequent, and on the frontiers it is almoſt entirely done away. Faſhion begins, through the means of the French, to have ſome little influence on the Spaniſh women; and to give them a reliſh for the variegated charms of that capricious divinity. Accordingly, we ſee many of them on the frontiers wearing jaunty ſhort-gowns after the French faſhion, and otherwiſe imitating the dreſs of their more amiable neighbours.

The general occupation of the women is ſewing. When they ſew, they hold on their knees a little cuſhion, filled with the down of a plant called *Spaniſh-Beard*, to which they fix their work. They are not ſecluded from all ſociety, as in Spain: nor do they wear a veil or hood, except when they go to church. While at church, they are on one ſide, and the men on the other, according to a law made for the Spaniſh colonies, the 18th of October, 1569; and neither men nor women are permitted to ſit down. In the country churches, the women have a little piece of calf-leather to kneel upon; in thoſe of the towns, they have a little carpet. There was a time when theſe people were ſo miſerable, that maſs was ſaid before day-light, that the ſight of their ſhabbineſs might not diſhonour the ſervice; and even now, there are certain places where many of the women ſtay from church for want of veils. Theſe veils, which cover half the face, and the ends of which are held in the hand, deſcend as low

as the waiſt. They are of black ſtuff among the common people, and of ſilk of the ſame colour among thoſe who are called *people of faſhion*.

The graces muſt neceſſarily be ſcarce among a people who know not their value; accordingly, the charms to be found among the Spaniſh creoles, are due to nature alone; and, indeed, nature ſeems here to have been rather ſparing, as if ſhe feared to laviſh her favours in vain. All the pleaſures derived from the company of agreeable women, are unknown to the creoles of Saint-Domingo. Love alone keeps up an intercourſe between the ſexes, but it is not that delicate and voluptuous love that characteriſes another people.

The Spaniſh creole women, though ignorant of the art of pleaſing, are extremely amourous, and equally jealous; and, it ſeems that, in this reſpect, we may apply to them all that I have elſewhere ſaid of the French creoles. Thoſe lively affections which prove the amorous complexion of the perſons who are ſubject to them, naturally produce an inclination towards gallantry; and perhaps the lover ſucceeds with more eaſe, when his prayers are ſeconded by the effects of the climate. One would think that the ſpirit of ſuperſtition which reigns among theſe people, muſt be an obſtacle to ſuch immoral practices; but obſervation will convince us of the contrary: ſo true it is that morals can have no other guardian than morals themſelves.

From what I have juſt ſaid, the reader will eaſily conceive, that this part of Spaniſh America is not

without its ſhare of that ſhameful ſuperſtition which characteriſes the mother country, and which has brought every Spaniard under the monaſtic yoke. In places little frequented, theſe creoles are ſometimes extremely happy to be permitted to kiſs the hand of a haughty monk, who, with holy affectation, preſents his hand, and receives, as an homage that does honour to him who renders it, a proof of that abject ſubmiſſion which the humility of his calling forbids him to accept.

Here, as in all the reſt of the Spaniſh dominions, the prieſts are exceſſively jealous of their authority, and they never fail to find pretexts for declaring the cauſe of religion to be intereſted in every thing, that their temporal intereſts ſuggeſt as a mean of manifeſting their power.

Excommunication is a weapon of ſuch frequent uſe with them, that we are at a loſs which to be moſt aſtoniſhed at, the abuſe itſelf, or the tameneſs with which it is ſuffered. If a prohibition is iſſued, however foreign to religious matters, for inſtance, to ſlaughter cows and heifers, the penalty, in caſe of diſobedience, is excommunication. But it is principally with reſpect to the paſchal duties, that this penalty is dreaded. When the term in which thoſe duties ought to be performed is expired, the names of the delinquents are publickly called over in the church, three Sundays running; a bell is tolled, as an advertiſement to them, and after theſe formalities, the eccleſiaſtical thunders are hurled on their devoted heads.

This ſuperſtitious character explains at once, why the number of churches, chapels, and convents, is

much greater in Saint-Domingo, than the population ſeems to require.

The Spaniards have hardly any but religious books, and are very fond of the images of ſaints. Were we to form a judgment of them from their behaviour in public, from the affected devotion with which they tell their beads, or ſtop to recite the *Angelus*, we ſhould certainly conclude, that they deſpiſed the things of this world, and that their thoughts were totally engroſſed by thoſe of the world to come; but this veil is not cloſe enough to hide hypocriſy, and it can deceive thoſe only who allow this ſort of profanation to aſſume the name of virtue.

Marriages are very common at Saint-Domingo, becauſe an illicit commerce between the ſexes, abſolutely public, would not be permitted; but Hymen has not here, any more than elſe where, the power of chaining down the paſſions, or of giving them a conſtant direction to the ſame object.

The women are generally pretty luſty, eſpecially thoſe who live in the interior of the iſland; elegance of ſhape is an advantage as much unknown to them as the graces of the toilet. They do not permit the men to ſalute them in the French faſhion, which they look upon as indelicate; but thoſe who are familiar with them, they permit to embrace them in the following manner: the man puts his right arm round the lady's neck, his left round her waiſt, and thus he preſſes her to his boſom. It is for thoſe who have had an opportunity of comparing the two manners, to ſay which is preferable, and direct our judgment on ſo important a point

The Spaniards of Saint-Domingo live very frugally. In the country places particularly, they live upon beef and pork, to which they give different names according to the manner of cooking; and this manner proves that they are no connoiſſeurs in this ſometimes dangerous art.

A ſide of beef corned, ſprinkled with lemon-juice, and dried in the ſun, they call *ſeſinne*, when cooked with pimenta; and when this ſame meat is minced up, it is called *taſſau*. They add to theſe diſhes the ſmoked fleſh of the wild pig, called *toſſine*, after having ſtuck it here and there with leaves of allſpice. With theſe diſhes they eat conſerves made of the cocoa-nut, or others, very celebrated, called *pâtes de guava*. As they are generally in want of ſugar, which they manufacture very badly, they uſe, in their conſerves, the ſyrup that is made from the juice of the cane, or honey, which is very plenty with them. The fruit of the plantain-tree, Indian corn, and caſſavium, ſerve them in place of bread.

But the Spaniſh women know nothing of the caribbee diſh, ſo celebrated under the name of *calalou*, in ſome colonies, and under the name of *gombau*, in others, and that the women of all the French Antilles eſteem beyond every thing. They have even the misfortune not to know, that a *calalou* may become the pretext of feſtivals, where all ceremony is laid aſide, or of pleaſures that a propitious myſtery renders more delicious and enchanting.

Subſiſtence of another ſort comes from the water. There are an abundance of fiſh and tortoiſes round

the coaſt, nor are they leſs abundant in the rivers. And here we muſt commend the care of the Spaniſh fiſhermen in burning the manceneel-trees growing along the banks, leſt the fruit of this poiſonous tree, by being the food of the fiſh, ſhould be the death of thoſe who eat of them. The temperance of theſe iſlanders is again remarkable in their drink, which is generally water, and of that even they often drink no more than a ſingle tumbler at the end of their repaſt. They are fond enough of *taffia* ;* but, as they have none, except what is ſmuggled to them, it is at once very ſcarce and dear, ſelling ſo high as thirty French ſous a pint.

The Spaniards eat no ſallad, and blame thoſe who do; becauſe, they ſay, it is a cuſtom reſembling the grazing of brutes; but they make up for this ſelf-denial, in their uſe of chocolate. This is the uſual ſupper of a Spaniard, and what ſeems to pleaſe his appetite the moſt of any thing. They begin, however, latterly, to uſe coffee, and even to cultivate the coffee-tree on ſome of their mountains. The uſe of tobacco is as general as that of chocolate. Every company is inveſted with a cloud of its ſmoke. It is extremely lucky that nature has fortified the heads of the women in ſuch manner as to render them incapable of enduring a fumigation, the very idea of which would frighten the women of other climates. But we ſhall not be ſo ſurpriſed that they endure without repining theſe volumes of ſmoke, when we know, that

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* A ſort of ſpiritous liquor, made out of the ſugar-cane.

they themſelves are in the habit of a ſort of chewing of the leaf. They pretend that this is an effectual preſervative againſt the ſcurvy. It may be ſo, but one muſt be long accuſtomed to the effect of this ſubſtance upon the teeth, not to regret the white, ſo juſtly boaſted of as one of the greateſt ornaments of beauty.

The Spaniſh creole women have, in general, very fortunate and eaſy times of delivery. Their fibres not being much extended, and their little domeſtic fatigues, contribute, without doubt, to this happy effect; and, beſides, their minds being tranquil and unfatigued with imaginary wants and cares, is moſt aſſuredly an additional cauſe.

Nevertheleſs, the population of the Spaniſh part of the iſland is not proportioned to its extent, though children are commonly raiſed with no great deal of difficulty; but, in a country where there is no induſtry, where life reſembles vegetation, there muſt ever be vaſt ſpaces uninhabited, and men muſt be thinly ſown.

The Spaniards of Saint-Domingo, take after dinner, a little nap, which they call a *ſieſte*. This favourite cuſtom, among a people always indolent, convert, the moſt populous place of the iſland into a deſert, during the hours that its inhabitants are, in ſome ſort, tired of their exiſtence.

This tranquil life commonly prolongs the life of the Spaniſh creoles, and leads them on gently to old age. This would be an advantage worthy of envy, if life were to be meaſured by the number of our days, and not by the manner in which they are employed.

Sickneſs is not very common in the Spaniſh part of the iſland, where there are ſcarce any phyſicians or ſurgeons, except in the town of Santo-Domingo, where ſome refugee French follow theſe two profeſſions. Their ſobriety is undoubtedly one of the reaſons of their health. The diſorders the moſt common among them, are pleuriſies and malignant fevers.

They do not make uſe of inoculation, and conſequently the ſmall-pox exerciſes all its ravages amongſt them. They have a practice of rubbing the pox with hog's-lard, to haſten their maturity, and to waſh them with urine after they begin to dry up.

There is another diſorder, perhaps ſtill more fatal to the human race, becauſe it poiſons the fountain of life, and which is ſaid to be a native of America. Of this moſt dreadful diſorder the Spaniſh creoles make a ſubject of pleaſantry, and this is ſufficient to prove that it is not rare among them. They apply remedies extracted from plants and ſimples, particularly thoſe of the ſudorific claſs.

It is, perhaps, to this kind of indifference that the leproſy, with which the colony is frequently afflicted, owes its birth. They have even been obliged to eſtabliſh a lazaretto at St. Yague, and another at Santo-Domingo. The lepers are married to one another, when they wiſh it, and the men, women, and children remain ſhut up; unleſs it may be ſuch children as have not received the leaſt infection from their parents; theſe alone are ſuffered to quit the lazaretto.

The dwelling houſes in the Spaniſh part are far from being either ſumptuous or even commodious.

In the country they are nothing but frames made of ſlight wood, cloſed up with boards, or ſometimes with piles, and covered with the leaves of palm-trees, or thoſe of the *latanier*. Theſe habitations are lighted with pieces of pine-wood, torches, or candle-wood, in a country where tallow is common, and where the bees would prepare the wax, that indolence will not mould into candles. Sometimes the ſeats are nothing more than lengths of the trunk of a tree ſawed croſſ-wiſe. There are uſually ſeveral mahogany tables, one of which generally remains in the middle of the prin-cipal chamber. The corners of the rooms are filled with cupboards, which are often formed by a curtain that ſerves to hide what is intended to be kept out of ſight.

The beds are commonly an ox or horſe's ſkin. A mattraſs is a very great luxury. The bedſtead is often made of four forked ſtakes with palm-tree boards tied on them croſſwiſe by a ſort of wild ſupple-jacks. Here the Spaniards, ſtretched on their horſe's ſkin, taſte the ſweets of ſleep, which certainly no other people could do, in ſpite of the ſtings and bites of tormenting inſects. Near the ſea-ſide, innumerable multitudes of ſand-flies and muſquitoes, force whoever would ſleep, to hide himſelf under a ſort of pavillion, formed by faſtening a piece of linen to the ceiling, and lengthening it in ſuch manner as to hide the bed. Beſides this, it is generally neceſſary, as a previous ſtep, to drive out the ſwarms, by filling the room with a thick ſmoke. Among the inſects which are the moſt troubleſome by day, may be reckoned the *maca-rabon*, a ſort of large fly that has the points of its wings

blaker than the reſt of its body, and that is inconceivably troubleſome from ten o'clock in the morning to four o'clock in the afternoon.

In the towns, and other frequented places, the inhabitants procure conveniences unknown to thoſe in the country; but, how far are they from being equal to thoſe enjoyed in the like places in the French colonies.

The Spaniſh creoles have few particular attachments or inclinations, which indicate lively paſſions, or which give a ſtriking and diſtinctive feature to their character. The men are rather curious in their arms; they have little portative pattereros, called *trabauds*, which they carry before them on horſeback.

The ſinging of theſe iſlanders is extremely monotone, and agrees well with that ſort of melancholy, which would appear downright ſadneſs among the French. They dance, but like morris dancers, in the ſound of a hoarſe guitar, which all the time complains moſt grievouſly of the awkwardneſs of the fingers that ſqueeze it; or elſe to the ſound of a calabaſh only, on which they freely exerciſe their unharmonious hands. Hearing ſuch ſinging, or beholding ſuch a dance, gives us an idea of any thing ſooner than of the children of pleaſure.

There are ſome places where things go infinitely worſe; and where a cuſtom prevails that offends againſt all the rules of decency. I mean that of a little ballette, *fandinguette*, where a young girl, moſtly pretty, dances amid a circle of ſpectators, who ſuc-

ceſſively toſs her their hats. Theſe ſhe puts on her head, or under her arm; or elſe forms a pile with them on the ground. When the dance is ended ſhe carries the hats to the owners, from each of whom ſhe receives a trifling reward, the amount of which is fixed by cuſtom, and which cannot be refuſed with civility, or ſurpaſſed without inſult.

The Spaniards take but little delight in the cultivation of their gardens. Each has a very ſmall one, in the middle of which he places a croſs. Its produce conſiſts in a few pimenta plants, thyme, here and there a pomegranate, but very rarely any kind of vegetables of ſolid utility. There are no flowers, except now and then a pot of pinks. I have ſaid that the women love to deck their heads with flowers, and, among ſome nations, this taſte alone would be ſufficient to make the cultivation of them common; but the Spaniards, notwithſtanding their celebrity as lovers, care but little about pleaſing the beloved object.

The population of the Spaniſh part is compoſed of three claſſes, the whites, of which I have juſt ſpoken, the freed-people, and the ſlaves.

The freed-people are few in number, if compared with the whites, but their number is conſiderable, if compared with that of the ſlaves. By a principle of religion, adopted by the Spaniards of Saint-Domingo, they look on the legacy of liberty, that a maſter leaves to his ſlaves, as an act of piety; and as the father-confeſſors inculcate this opinion, we ought not to be ſurpriſed that it is common to ſee many ſlaves at a time rendered free by the laſt will of their maſters. Another

ſentiment produces the ſame effect : an illicit affection often gives liberty to her that has inſpired it, as well as to thoſe who are its fruit. Beſides, as ſoon as a female ſlave can pay down to her maſter, two hundred and fifty dollars (fifty-ſix pounds five ſhillings ſterling,) ſhe is ſure of her liberty, and the child ſhe bears becomes free by the addition of twelve dollars and a half, or of double that ſum, if he be already born. A law of their colonial code, ſays, that when a proprietor wiſhes to ſell the children of a ſlave, the father, if he be a Spaniard, ſhall be preferred before every other purchaſer.

If we believe Don Antonio de Valverde, the facility of freeing ſlaves (for the ratification of which the government requires no compenſation) has in general a tendency to fill the country with vagabonds, and women, who, ever recollecting how they became free, and having no honeſt means of ſubſiſtence, give themſelves up to a ſhameful commerce, the bane of morality.

That prejudice with reſpect to colour, ſo powerful with other nations, among whom it fixes a bar between the whites, and the freed-people, and their deſcendants, is almoſt unknown in the Spaniſh part of Saint-Domingo. Their colonial laws reſpecting freed-people ſubject them to a particular tax, incapacitate them to ſerve as regiſters, or notaries, forbid them to have Indians to wait on them, or to carry arms, on pain of perpetual baniſhment. Other of theſe laws ſubjects them to the penalty of returning to ſlavery, if they take part in, or favour the revolt, the pillage, or

robbery of ſlaves. Some of them go ſo far as to forbid this claſs to wear any thing in gold, pearls, ſilk, or even a cloak to come lower down than the waiſt, on pain of forfeiting theſe ornaments. But, all theſe laws are abſolutely diſregarded in the Spaniſh part. It muſt, however, be allowed, that many of the Spaniſh creoles of this iſland, would turn with diſguſt from an alliance with the deſcendants of their ſlaves; and, to be thoroughly convinced of this, we have only to obſerve the indignation of Don Antonio de Valverde, a creole, againſt Mr. Veuves, who, in his work, has ventured to aſſert the contrary. This claſs is, in fact, excluded from almoſt all employments, civil as well as military, as long as the colour of the ſkin betrays its origin; but the political conſtitution of the colony admits of no diſtinction between the civil rights of a white inhabitant and thoſe of a freed perſon. It is true, and even ſtrictly ſo, that the major part of the Spaniſh coloniſts are a mixed race: this an African feature, and ſometimes more than one, often betrays; but, at the ſame time, its frequency has ſilenced a prejudice that would otherwiſe be a troubleſome remembrancer. With reſpect to the prieſthood, people of colour are admitted into it without difficulty, according to the principles of equality, which from the baſis of the Chriſtian religion, and which are here ſuffered to operate in favour of all, except the negroes: the Spaniards have not yet brought themſelves to make negro prieſts and biſhops, like the Portugueſe.

From the removal of this prejudice with regard to colour, neceſſarily ariſes a lenity to the ſlaves.

They are uſually fed as well as their maſters, and treated with a mildneſs unknown in the colonies of other nations. Beſides, every ſlave having it in his power to become free, by purchaſing his liberty of his maſter, who cannot refuſe to accept the offer, if it amounts to the ſum ſpecified by the law, it is natural to believe, that, ſeeing him ever upon the point of becoming as free as himſelf, he will forbear to treat him with that ſuperiority which maſters enjoy over their ſlaves. Thus the fate of the ſlave is ſoftened by the hope of freedom, and the authority of the maſter by the habit of being confounded, in ſome ſort, with thoſe who were the other day in ſlavery.

A recent declaration of the king of Spain, the object of which is to favour the cultivation of Saint-Domingo, and of which I ſhall hereafter ſpeak more at large, ſeems, however, intended to produce a change in this reſpect, ſince it eſtabliſhes for principle, that ſlaves are not to be precarious property.

But, as long as the negroes remain ſo few in number, and are ſpread over ſuch an immenſe ſurface of country, there can never be but a handful here and there; and it being impoſſible in ſuch a ſtate, to ſubject them to an exact diſcipline, which is uſeful in great manufactures and habitations only, their treatment will ever be analogous to the ſituation of their maſters, to whom they will be rather companions than ſlaves.

The Spaniſh colonial laws ſubject the maroon negroes to the puniſhment of whipping, and being ironed: the negro cannot abſent himſelf without a

written permiſſion from his maſter: one who dares to ſtrike a white perſon is liable to be put to death, and they are all forbidden to carry arms. But, as I have already obſerved, theſe laws are, as to theſe points, null at Saint-Domingo; yet, where they require that the royal court ſhould liſten, and do juſtice to ſlaves who demand their liberty, or complain of ill-treatment, they are punctually obeyed.

If we adopt the opinion of ſome individuals of the Spaniſh part, we ſhould add to the three claſſes already mentioned, a fourth, which would be extremely intereſting, on account of the long ſucceſſion of misfortunes that it would recall to our minds. I mean certain creoles, very few in number, whoſe hair reſembles that of the Indians; that is, it is long, ſtraight, and black. Theſe creoles pretend that they are the remaining deſcendants of the aborigines of the iſland. They are amazingly proud of this deſcent, notwithſtanding it is rendered incredible by hiſtorical authority, which every where aſſures us, that this race of men were entirely exterminated. All that can poſſibly be granted them, is, that they deſcend from a mixture of the aborigines and the Spaniards; and here we may affirm, that, in 1744, there remained at Banique ſeveral Indians, who proved their deſcent from the ſubjects of the too-unfortunate Cacique Henri; and it will be ſeen, when I come to ſpeak of *Boya*, that at that place there are yet ſome of the ſame caſt.

The creoles of the Spaniſh part have hardly ever any education to ſignify, becauſe there is no place of

public inſtruction (though there is an univerſity at Santo-Domingo), or becauſe they are not near enough to thoſe where the firſt rudiments are taught. Accordingly, the inhabitants of the country places ſcarcely know how to write or read. Hence the want of ſocial intercourſe; for ignorance ever tends to keeping men aſunder, as it furniſhes them with nothing to communicate to each other.

Another cauſe concurs in the ſeparation of the Spaniſh creoles, and that is the badneſs of their roads. A poor colony, among whom the power that poſſeſſes the mines of Peru and Mexico was obliged to iſſue a paper currency, with an exchange of forty-five per centum, can undertake nothing of conſequence. This paper, the laſt of which was called in, in 1788, has been replaced by that of the Bank of St. Charles. We have need of no other proof of there being no public inſtitutions, than this, that the priſons are maintained by the charity of well-diſpoſed perſons. The roads are nothing but paths, where travelling is extremely difficult, and conſequently ſlow. They are paſſable a horſe-back and a foot only, and the traveller muſt take care to provide every neceſſary for nouriſhment and lodging. Eight leagues a day is very great work, and in this ſpace he often does not meet with a ſingle habitation. Theſe roads, bad as they always are, are at particular times, and in particular places, rendered worſe by rivers ſubject to overflow, which the animals ſwim acroſs, and which the men paſs in canoes or hides. I ſhall ſpeak of all this more at length by and by.

After having thus deſcribed the roads, it is hardly neceſſary to ſay, that this colony has ſcarcely any commerce: commerce requires roads and canals, the means of circulating the productions of nature and art, which are its nouriſhment and life. The Spaniſh part has no relation to ſignify with the mother country, which had ſubmitted it to the excluſive privilege of the Company of Catalonia. This company, like all others, ſent but very inſufficient ſupplies of neceſſary things. The bank of St. Charles has lately ſupplanted the company; that is to ſay, the cauſe of privation has changed its name.

The reſources of the coloniſts are, of courſe, extremely confined. They have, however, ſome eſtabliſhments, but all rather below mediocrity. Let us take a view of the different ſorts ſucceſſively.

They reckon in the whole colony, but twenty-two ſugar manufactories of any conſequence, the reſt not being worth mentioning; and even theſe twenty-two have, all together, but about ſix hundred negroes. Theſe ſix produce ſyrup, and ſome ſugar, but the others, which are called *trapiches*, where animals are employed to turn the mills and preſs the canes, without ſhelter, in the open air, make nothing but ſyrup. All the productions of theſe manufactures are conſumed in the iſland, and in favourable years the proprietors are obliged to abandon a part of their crop for want of a market, and becauſe the price is ſo low, that the ſales do not defray the expences of the labour. For the ſame reaſon there are very few of them who clay their ſugar, except, perhaps, a few hundreds for

conſerves, or other purpoſes in that way ; but now and then, when an occaſion has offered to ſell, or ſend to Porto-Rico, or Old Spain, which has ſometimes been done in very ſmall quantities, the goodneſs of the ſugar has proved that of the ſoil, but nothing in favour of the manufacturer.

There is no more coffee cultivated than what ſerves for the trifling conſumption of ſome few inhabitants of a country, where chocolate is preferred to it ; and beſides, thoſe who live near the frontiers, purchaſe what they want of the French. The few grains of coffee that the Spaniards have planted, they got from Dondon. The coffee-tree flouriſhes well in every part of the iſland, and produces in abundance, particularly in certain elevated parts of the mountains. It varies, however, in quality, as well as in ſize, according as the land lies more or leſs high, and with other local circumſtances ; but the coffee is every where good, and there are ſome lands which produce as good as even that of Moka. Each coffee-tree in a ſtate of bearing is reckoned to produce a pound weight.

From the indifference ſhown for the cultivation of the cotton plant, it would be impoſſible to conceive that cotton is of value enough to excite induſtry, that it grows naturally at Saint-Domingo, and that it is of an excellent quality, even when it comes without the leaſt care. It flouriſhes in ſtony land, in that which is the moſt barren, and in the very crevices of the rocks.

For ſometime after the diſcovery of the iſland, the Spaniards cultivated a little indigo, and, at the end of

the ſixteenth century, they ſent conſiderable quantities of it to the mother country; but this ſhrub has ſhared the fate of depopulation: it has been abandoned, and the Spaniſh coloniſts know nothing of it at preſent but that, from its natural luxuriance, and numerous roots, it is an obſtacle to their feeble labours, in the fields where it grows ſpontaneouſly.

Tobacco is a native of the iſland, and is to be met with every where. Valverde obſerves, that its leaf exceeds in largeneſs that of the tobacco of every other part of America; that its quality, which is good in almoſt every part of the iſland, ſometimes equals that of Cuba, or the Havanna; that it is as much eſteemed as this latter in the manufactures of Seville, and that it is even preferable to it in ſegars. This tobacco is even bettered by being made into ſnuff, and that which is in rolls or carots, is ſought for by the French, becauſe, when mixed with other tobacco, it communicates ſtrength to it by the nature of its juice. Notwithſtanding theſe favourable circumſtances, the Spaniards contented themſelves with planting a very little at St. Yague, and la Vega, and this only for the conſumption of the colony, and for the purpoſe of ſmuggling with the neighbouring iſlands. But, ſince the king of Spain has encouraged the cultivation of this plant, by taking a part of its produce, a good number of perſons are employed in it in the two quarters we have juſt named, and in that of Cotuy, and it is poſſible that it may become more general.

Cocoa is an object of the firſt conſequence in the Spaniſh part. It is alſo a native, and is found in a

great number of places. According to Valverde (from whom I borrow this article), at the time of the diſcovery of the iſland, the cocoa was, after the mines and the ſugar, the moſt abundant ſource of the riches of the coloniſts. In the ſixteenth century there was no other cocoa than that of Saint-Domingo, and this iſland then provided all Spain with that article. There was even too much, which led the coloniſts to ſolicit the court of Madrid to permit them to tranſport it into foreign countries. The kernel of the cocoa-nut of Saint-Domingo is more acidulated than that of the cocoa-nut of the province of Venezuela and Caraca, to which it is not inferior; and in the Indies, conſtant experience proves, that the chocolate made with an equal mixture of the two cocoas, has a more delicate flavour than that which is made of the cocoa of Caraca alone. But this cultivation, as well as all others, has greatly diminiſhed. It muſt be confeſſed, that the hurricanes, which are often felt in the ſouthern and eaſtern parts of the iſland, are a dreadful enemy to the cocoa-trees; but there are ſo many other places where they thrive in a manner that calls to mind the epoch when they were of ſuch utility! There is hardly cocoa enough produced for the conſumption of the colony, becauſe, ſince 1764, when the cultivation was ſo far re-eſtabliſhed as to export a little to Cadiz, the winds have deſtroyed a great part of the trees which produce theſe nuts, the uſe of which is at once wholeſome and agreeable. We yet ſee in the plain de la Vega-Real, and in other places of the northern part of the colony, a ſufficient teſtimony of the former

utility of this ſhrub; that is, innumerable wild cocoa-trees growing in the middle of the woods.

With reſpect to the achiotte, which was very productive in the ſixteenth century, when there were great plantations of it, we ſee only the veſtiges of its cultivation.

The ſame may be ſaid of the ginger, whole cargoes of which were formerly ſhipped to Spain. The caſſia has ſhared the ſame fate.

There are yet ſome little ſettlements in the Spaniſh part called *Conacos**, a name equivalent to *proviſion-farm* in the French part. Theſe are generally the lot of coloniſts rather in low circumſtances, or moſt commonly of people of colour, or freed-people.

If the rapid ſketch that I have here given of the different objects, capable of exciting the induſtry of the Spaniards, comprehended them all, it would be very difficult to conceive how they are able to procure themſelves ſubſiſtence, and the means of ſatisfying their wants; but it remains for me to ſpeak of another ſort of ſettlement, at once the moſt common, the moſt uſeful, and the moſt analogous to the manners and character of the coloniſts: I mean the *Hattes*.

A *hatte* is a ſort of grazing farm, or breeding farm; they are diſtinguiſhed in the Spaniſh part by the adjunction of the name of the animals which are the principal object of the *hatte*. Thus, they call ſome *horſe-hattes*, others *cattle-hattes*, and others, uſed only in the breeding of pigs, are called *corails*, a word ſignifying *encloſure* or *pen*.

* A piece of land encloſed for cultivation.

The Spaniſh part of Saint-Domingo abounds in horſes, aſſes, oxen, ſheep, goats, and hogs, which have been propagated in a manner that drew a ſort of admiration from the firſt Spaniards who wrote on America. Oviedo ſaid, in 1535, which was forty-three years after the diſcovery of the iſland, that the cows, the firſt of which were brought from Spain, were, at ſo early a period, in ſuch great numbers, that many ſhips returned to Europe loaded with their hides; and that ſometimes five hundred of them were killed at a time, with lances, only for the ſake of theſe hides. For a half-penny one might buy four pounds of meat; a cow with a calf, for a dollar and three quarters (ſeven ſhillings and ten-pence half-penny, ſterling), and a wether, for the eighth of a dollar (ſix-pence three-farthings, ſterling). Oviedo, who ſays. that he ſold thoſe of his habitation ſtill cheaper, adds, that many flocks of ſheep and goats, and ſeveral droves of hogs, were become wild in the woods.

If, then, there was ſuch a ſuperior abundance in the time of Oviedo, when the colony was fuller than at any time ſince, of natives as well as Europeans; and a continual depopulation having decreaſed the number of conſumers for a long time paſt, the flocks and herds which were already become ſo numerous, and the animals which were become wild, ought, one would think, to be ſo multiplied, as in ſome ſort, to over-run the whole iſland.

The fact, however, is far from anſwering to this calculation. The hattes continue; they are, as I have ſaid, the moſt numerous ſort of the Spaniſh ſettlements.

They vary in extent, and in the number of animals raiſed on them: but, in general, they cover a ſpace diſproportioned to their utility; which is another proof of the little account that is made of territorial poſſeſſions, almoſt uſeleſs to the Spaniards. There are, at this time, ſome hattes covering a ſpace of many ſquare leagues, and which do not contain above four or five hundred head of cattle, great and ſmall, and ſometimes leſs. The lands belonging to theſe hattes are immenſe ſavanas, or natural meadows, in which there is here and there a piece of woodland; and this woodland, called *venerie*, frequently forms the boundaries between the hattes, and is common to thoſe on both ſides of it. The woodland, beſides, being uſeful to ſhelter the cattle from the heat of the ſun, ſerves to attract the wild animals, and to render the chaſe, from which the coloniſts derive part of their living, leſs laborious.

Over theſe extenſive tracts, the cattle ſeparate into little flocks and herds, called *hattas*, and feed at a diſtance from each other; every *hatta* is under a ſort of command of a male, a ſtallion, a bull, or a ram; this male is ever at the head, like a ſtag in a herd of deer, or a bell-wether in a flock of ſheep; any he does not ſuffer the leader of another flock or herd, to encroach on his rights. But, notwithſtanding this kind of aggregation, ten or twelve animals are frequently diſperſed over a quarter of a league, or half a league ſquare.

This wandering, which produces a ſenſible difference in the nature of the cattle, has, according to Val-

verde, made the graziers divide them into four claſſes: the *domeſtic*, the *gentle*, the *ſhy*, and the *wild*.

The *domeſtic animals* are the leaſt numerous claſs. They are brought up to graze round about the houſe, and to be at any time brought into the pens where the cows are uſually milked.

The *gentle animals* are thoſe which ſtray but a little diſtance from the houſe, form themſelves into *hattas*, and readily come into the pens, when called or driven home.

The *ſhy animals* ſtray to a very great diſtance from home, and quit one another entirely.

The *wild animals*, which are alſo called *mountaineers*, remain always in the moſt retired parts of the mountains.

In the direction and care of a hatte, beſides the proprietor (who does not, however, always reſide on it), there is employed a ſort of overſeer, called a majoral; ſometimes an under-majoral, and ſeveral pioneers and lancers. The majoral and under-majoral ſee that the cattle are brought together when neceſſary, caught, ſold, &c. in a word, they give directions in every thing belonging to the hatte, and the pioneers and lancers are employed in taking care of the animals.

But, in the greateſt part of the hattes in the Spaniſh part, the proprietor himſelf is the majoral, and his children are the pioneers and lancers, unleſs theſe employments are performed, in whole or in part, by negro ſlaves. That the reader may have a better idea of the ſituation of one of theſe graziers, or rather herdſmen, I ſhall here tranſcribe Valverde, who will

tell us how he is fed, how he lodges, and what are the toils of his life.

The dwelling that ſhelters him and his family, is a miſerable hut, the ſides of which are of piles or planks, badly joined, and the roof of ſtraw. There is commonly a room of from twelve to eighteen feet ſquare, in which is a table, two or three ſtools, and a hamac. The bed-chamber is another room, not ſo large as the former, containing ſeveral truckle-beds, ſuch as I have deſcribed them further on. If it rains, the gutters formed by the openings, let the water into the inſide, and the floor, which is not paved, and which differs from the neigbouring meadow only in that the continual treading has worn off the graſs, is in a moment ancle deep in mud.

The breakfaſt conſiſts of a diſh of chocolate, of coffee, or of ginger-water, with a roaſted plantain. For dinner and ſupper the whole family eat rice, roots, and fruit of the country produce, ſuch as ſweet potatoes, yams, caſſavium, plantains, with ſome meat, often freſh, but oftener ſalted or dried; as to eggs and poultry, theſe are delicacies ſeldom ſeen on the table of a grazier.

He riſes with the aurora to go and viſit the half-cultivated lands from whence his ſubſiſtence is to come; or to catch the horſe which is to carry him in ſearch of his cattle. He walks barefoot on the graſs yet loaded with dew; or, if it has rained, he ſplaſhes through the mud. The burning ſun ſoon darts his rays upon him, and thus he is ſcorching in ſome parts of his body, while others are ſoaking in

water. He is obliged to ſupport the inconvenience of the rains in the woods, the mountains, and the meadows; he goes ſometimes a foot-pace, and ſometimes a gallop, in queſt of his ſcattered herds, to turn them, to keep them together as much as poſſible; and to drive to the pens ſuch as are hurt, or attacked with any diſtemper.

This exerciſe, which cannot be one day neglected, without running the riſk of loſſes, is yet nothing, ſince this ſort of rounds are no more than home employment, and extend no further than to the care of the animals called *domeſtic*: the other claſſes of animals require other fatigues. The animals called *gentle*, though they keep pretty much together, are not driven to the pens without great difficulty. If they are numerous, it requires ſeveral days to bring them home; during which, the maſter, with his people and his pioneers, continue riding in every direction, to drive them together, and ſhut them up.

When the *ſhy animals* are to be caught many perſons muſt be called together to aſſiſt, and theſe muſt be aided by a number of dogs. On ſuch occaſions the drovers are obliged to climb the ſides of the mountains, and direct the animals, when found, towards a common centre, where the number and addreſs of thoſe who ſurround them on horſe-back, may be capable of keeping them together. For this purpoſe, each man has either a ſtrong lance, or a ſtaff in imitation of one, made of poliſhed wood, with an iron ſpike at the end of it, about nine inches long, of a demi-circular form, and made to cut inwards.

When the animals fly ſo as to leave no hopes of bringing them to the intended ſpot, the drivers have recourſe to other means. One of them is, the man who purſues the animal on horſe-back, watches a favourable moment to ſeize him by the tail, when he has loſt the equilibrium, and thus throws him down. At the ſame inſtant, and with an agility almoſt incredible, he diſmounts and throws himſelf upon the animal, before he has time to riſe. If it be an ox, his neck is twiſted, and his horns are ſtuck into the ground till he can be coupled to another, (this is called *macorning*), and then both are led by cords. When this cannot be effected, they kill the animal with the lance, or cut his ham-ſtrings with the inſtrument above deſcribed, and which is contrived for this purpoſe*.

This laborious taſk is hardly ever performed in the hattes, except at the times when the tribute is called for. The tribute is the contribution which each proprietor of a hatte is obliged to furniſh in live ſtock, for the conſumption of Santo-Domingo, the capital; and which is ſettled in each canton, at the beginning of the year, by the alderman, who, the preceding year, has had the inſpection of the weights and meaſures. It conſiſts of eighty head of male animals, of more than three years old. If the hatte is extenſive, it furniſhes the tribute all at once, and at different epochs, if otherwiſe.

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* *Dampier* deſcribes this inſtrument in his voyage. V. 2. p. 350.

After all the labour we have deſcribed, it muſt not be imagined that the *ſhy animals* are to be conducted to the pens; they are far too wild for that. Yet we muſt look upon them as gentle, if compared to the *mountaineers*. Theſe are an abundant ſource of fatigue for the poor graziers, whoſe ſubſiſtence, in a great meaſure, is derived from this troubleſome claſs of animals.

When one of theſe herdſmen ſets off in queſt of his cattle; he is generally on foot, and even bare-footed, his weapon is a lance, and his companions his dogs. If he goes on horſe-back, he is obliged to diſmount at the entrance of every wood, and at the bottom of every mountain that comes athwart his route, for they are inacceſſible to a man on horſe-back. He cannot enter a foreſt without twiſting his body into a thouſand poſtures. He ſends out his dogs, which have been taught their buſineſs rather by hunger than inſtinct. One of the *ſhy animals* hardly perceives a man, whether on foot or on horſe-back, when he begins to fly to the woods, ſo that he can be caught by the dogs only. Here they attack him, and he defends himſelf and attacks them in his turn, till the herdſman arrives; who, following the noiſe of the dogs, runs with his lance in his hand, breaking the bruſh-wood before him, trampling on thorns, and ſtumbling over ſtumps, on which he often leaves morſels of cloaths, and ſomtimes of his fleſh. The moment he appears, the furious animal ruſhes towards him; the herdſman with his lance waits the attack without flinching. If he miſſes his mark, he flies for ſhelter to a ſlender tree,

round the trunk of which he continues to dodge the animal, till he has ſo harraſſed him as to be able to kill him with his *machette**.

The benefit ariſing from his victory is very ſmall, and coſts him yet a great deal of labour. In a climate where meat can rarely be kept longer than the day in which the animal has been killed, and where it is almoſt the only reſource of the hattes, the grazier can with difficulty remain more than eight days without renewing his fatigues, his battles, and conſequently his dangers.

When he has killed a beaſt, he has to ſtrip it, and after that he muſt cut it in pieces, in order to carry it home on his ſhoulders; or elſe he hides it in a place of ſafety till he can bring his people to aid him in carrying it away. It often happens, that the place of his triumph is ſo ſituated that ſome of the pieces cannot be brought home, without throwing them down the ſteeps that he finds in his way, where it would be impoſſible for him to paſs with a load, without riſking his neck.

Such is the life of a wretched herdſman, which, indeed, bears but too near a reſemblance to that of the greateſt part of the Spaniſh coloniſts. In his laborious rounds he ſlakes his thirſt with the juice of certain fruits, and particularly with that of the oranges, which are ſometimes ſweet and ſometimes ſour. His feet acquire, by the habit of going without ſhoes (ſays Valverde), a ſole, or ſort of horn, of the thick-

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* A ſort of cutlaſs.

neſs of one's finger, and that the numberleſs thorns he treads on never pierce to the quick. To ſee him cut with a razor this coat from the bottom of his foot, the beholder would imagine, that he was cutting ſome ſubſtance different from himſelf, ſo inſenſible does it ſeem.

What, then, would be the ſituation of theſe unfortunate coloniſts, if they had not, in their laborious calling as herdſmen, the leaſt precarious ſource of ſubſiſtence? The breeding and fattening of cattle is almoſt the only object of their commerce; becauſe the French part conſumes a great number of animals which it receives, almoſt entirely, from the Spaniſh part.

Through an inexcuſable negligence, and which is now become almoſt irreparable, there never has been but a few trifling hattes in the French part, and for more than a century paſt, it has been in an abſolute dependence on its neighbours, with reſpect to freſh proviſions, which are ſupplied by the Spaniards, whoſe views are generally turned towards this traffic, to them very lucrative.

Each proprietor gives in, by computation, the number of his ſtock, not including the *mountaineers*, which pay no tribute at all. This number is divided into three claſſes; one of which is looked upon as kept apart for propagation, a ſecond for home conſumption, and the third is regarded as an article of exportation to the French part. This exportation pays a duty, which has ſometimes been carried to five dollars (twenty-two ſhillings and ſix-pence ſterling), per

macorne, or pair of horned cattle; but as it requires a written permit from the Spaniſh preſident, this permit alone amounts to an arbitrary impoſition. The graziers near the frontiers, ſometimes agree with thoſe who live at a diſtance from them, to furniſh their tribute to the Spaniſh ſlaughter houſes, in order to keep their own cattle for the French market; but the profit they derive from this is not forgotten in the tax on their exportations.

The conſumption in the French part of the iſland, is, then, one of the cauſes of the decreaſe of cattle in the Spaniſh part. The *epizootie* has alſo made great ravages among them, though it has never been ſo fatal there as in the French part. The extent of the hattes, and the freedom with which the animals roam about, have alone contributed to put a ſtop to a diſtemper, that was never otherwiſe oppoſed in the Spaniſh part.

We muſt add to theſe cauſes of decreaſe, a diſorder of an ancient date. As there were, during the laſt century, and in the beginning of this, great quantities of hides ſmuggled from this colony to the Dutch, and other nations, the herdſmen raiſed dogs of a large breed to purſue the animals; theſe dogs ſoon multiplied conſiderably, and did a great deal of miſchief, becauſe they generally fell on the youngeſt of the cattle. It was when this immenſe quantity of fleſh was left to putrify, that appeared for the firſt time, a ſort of green gilded flies reſembling cantharides. As ſoon as a horſe, a horned-beaſt, or a hog, has a bit of its ſkin rubbed off, or a ſore of any kind, the fly lays

an egg in it, which ſoon changes into a maggot, by which the animal is gnawed to death. The Spaniſh coloniſts have, indeed, applied with ſucceſs, the ſmoked ends of tobacco ſtalks, or cigarres, as well as hellebore-root; but as theſe remedies can be applied to thoſe ulcers only which appear on the ſkin, which is not always the caſe, and as they are impracticable with regard to the cattle that run wild, this diſorder carries off great numbers. Beſides, through the extreme negligence of the herdſmen, the fly attacks the navel of the younglings, which periſh by this means.

The drought, which is frequently experienced, deſtroys alſo many of the cattle, or is, at leaſt, a bar to their propagation. Generally ſpeaking, the proprietors are not able to take the neceſſary care of their ſtock, and even the extent of their hattes is an almoſt inſurmountable obſtacle. It is now become very difficult for the grazier to get together his cattle, in order to ſettle his tribute; but when he does, he takes care to count them, and to mark with his ſtamp all thoſe that are eighteen months old. In the month of April, when the rainy ſeaſon is coming on, the ſavanas muſt be burnt to renew the graſs, and thoſe ſorts of it, which, like the plume-graſs* (very common at the foot of the mountains), and the wire-graſs, overrun the ſavanas, and ſtifle the ſeeds of the uſeful kinds. At this time the cattle retire to the woodlands, where they feed on the juicy bines, and are ſhaded from the ſcorching rays of the ſun. This burning of the

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* A ſort of Andropogon, which Bomare calls *Barbon*.

ſavanas brings quite into the French part, lying lower than the Spaniſh territory in a direction favourable to the almoſt conſtant eaſterly wind, and at a conſiderable diſtance from the frontiers, a ſort of fog, produced by the ſmoke.

The reader has ſeen, from the detail in which I have entered here, and a part of which I have purpoſely taken from the work of a Spaniſh creole of Saint-Domingo, to what a ſtate of mediocrity and decay the Spaniſh colony is reduced; and that it would, ſtrictly ſpeaking, be null, were it not for the commerce in cattle with the French part of the iſland, which Don Antonio de Valverde goes ſo far as to call its only ſupport. This commerce is an enormous loſs to the French; but it is leſſened by the neceſſity to which the Spaniards are reduced, through the unſkillfulneſs of their government, which expoſes them to every want, of ſeeking other proviſions in the French part. Formerly they traded with the French part openly; but I ſhall hereafter on explain how they have been obliged to reduce this commerce, which was ſo advantageous at once to the mother country and the colony, by heightening the value of the merchandiſes of the former, and by re-imburſing a part of the money annually paid for cattle by the latter.

After having thus endeavoured to deſcribe, under every point of view, the inhabitant of the Spaniſh part, it is natural to continue the deſcription of the country he inhabits, as, beſides, the relative and local circumſtances will often inevitably lead us back to domeſtic ſcenes.

The limits of the two colonies were at laſt ſettled by the definitive treaty of the third of June, 1777, which brings the French part into narrower bounds than thoſe before acknowledged. I think I have fully demonſtrated this by the hiſtorical detail, an abridgment of which I looked upon it as indiſpenſably neceſſary to place at the head of this volume, to the end that the reader might be the better convinced, in reading the treaty, that it is not founded on the principles of ſtrict juſtice.

BAHORUCO AND ITS VICINITY.

The weſternmoſt point of the Spaniſh frontiers, on the ſouthern coaſt or narrow, is the mouth of the river *des Pedernales* (Flint river), called by the French *rivière des Anſes-à-Pitre*. To the eaſt of this river, which often diſappears towards its ſource, lie the elevated mountains of Bahoruco or Maniel. Theſe do not belong to Cibao, ſince they run in a direction nearly north and ſouth, towards the Salt-pond and Brackiſh-pond, where they join the prolongations of chains which run from Cibao towards Mirebalais. The mountains of Bahoruco are extremely fertile; they form, by their prolongation to the ſea on the ſouth ſide, a point, which, if continued on, would come out very near the eaſternmoſt point of the little iſland of Beate.

Valverde tells us, on the ſubject of theſe mountains, the temperature of which he highly extols, that when

Don Manuel d'Azlor, preſident of Saint-Domingo (ſince viceroy of Navarre), was one time in them, on the purſuit of the fugitive negroes, he had tents erected for his encampments during the night, and covered them with the leaves of the cabbages cultivated by the negroes.

This ſituation, where every thing ſeems to beſpeak mines of gold, and where gold-ſand is ſeen in the water, has, for eighty years paſt, been the place of refuge of the fugitive Spaniſh and French negroes, who have, ſometimes in their incurſions, committed depredations on the French part lying in their neighbourhood. In ſpite of repeated attacks, in which they been routed and diſperſed, in ſpite of a warrant of the king of Spain of the 21ſt of October, 1764, authoriſing the Spaniſh preſident to propoſe to the fugitive negroes of that nation, to aſſemble at appointed places, and form themſelves into hamlets, where they ſhould be conſidered as freed-people, they have ever preferred this wandering life; and the nature of the mountains where they form their holds, together with the ſcanty population of the Spaniſh part, have as yet enabled them to defy their purſuers.

I ſhall ſpeak of theſe brigands, in my deſcription of the French pariſhes, which have been the theatre of their horrid devaſtations, and ſhall content myſelf at preſent with obſerving, that, ever ſince the year 1785, they have ceaſed their incurſions, and that they have adhered to the promiſe they made at that time to Mr. de Bellecombe, the governor-general, not to interrupt in future, the peace of the French territory. It is,

however, very certain, that no inhabitants care to ſettle in their neighbourhood, and, conſequently, that the frontier, in this part, is uninhabited. Bahoruco, properly ſo called, has no other inhabitants than theſe fugitives.

Along the coaſt, lying to the weſt of theſe mountains, are ſeveral points and coves. The word *Anſes-à-Pitre*, is the name common to all that part of the coaſt, from *Pointe-des-Pieges*, which is ſituated at a league weſt of the mouth of the river Pedernales, and is conſequently on the French territory, to Falſe-Cape, forming an extent of about twelve leagues.

Ships of the greateſt burden may anchor at half a league diſtance, oppoſite the mouth of the river of the *Anſes-à-Pitre*, and others ſtill nearer. This river, the water of which is ſome of the beſt in the iſland, is pretty deep and broad, but not navigable. It riſes in the northern part of the mountains of Bahoruco. In war time the Engliſh ſhips of the line and privateers are ſtationed for a long time together oppoſite this part of the iſland. Sometimes they erect barracks on the level part on the eaſt ſide of the river, where they remain for months at a time. The oxen, the wild hogs, and the game, furniſh them with wholeſome food in abundance. In this ſituation they are ſheltered by the Falſe-Cape, and the Beate; and as they plant ſentinels in poſitions that command a view at a great diſtance, they carry on their warfare very commodiouſly, having plenty of ſubſiſtence, wood and water, and an excellent point of obſervation.

In going from the mouth of this river towards the Spaniſh part, we meet with the river and cove of Trou-Jacob, and then the point of the ſame name. This point, like thoſe which precede it in the Anſes-a-Pitre, is ſurrounded by a deep ragged rock of about four hundred fathoms wide. But, at the point, or cliff of Trou-Jacob, begins a bold rocky beach, which continues on to Cape-Rouge. Between this and point *Voutes-d'en-bas*, or the Needles, is Rouſſelle cove.

After the point called the Needles, or *Voutes-d'en-bas*, there is a delightful cove, called *l'Anſe-des-Aigles*, (Eagle-cove), or ſimply *Anſe-ſans-Fond*, (Bottomleſs-cove), where it is ſaid that ſhips may approach near enough to be faſtened on ſhore. There is, beſides, another anchoring place, called *l'Anſe-Thomas*, after Point-Chimahe, which ſhelters *l'Anſe-des-Aigles* or *Sans-Fond*, towards the ſouth. After l'Anſe-Thomas follows Falſe-Cape, which ſome maps erroneouſly confound with Point-des-Aiguilles.

From Falſe-Cape, where the coaſt begins to bear towards the eaſt, to point Bahoruco, one may paſs in the channel between Beate and the main iſland, with a bottom of from ſix to nine fathoms, leaving the little iſlands of Beate to the ſouth; but this depth is reduced to leſs than three fathoms, on the ſhallow, running from Beate towards the north.

From Falſe-Cape to Cape-Bahoruco, the coaſt is of ragged rock, and very bold and high; from ninety-five to an hundred and eighty feet above the ſurface of the ſea. It has ſome coves, however; as l'Anſe-à-Burgaux, the Trou-du-guet, l'Anſe-des-Truyes;

where the coaſt runs towards the ſouth; and beſides, l'Anſe-des-Vaſes, preceding Point-Bahoruco, called alſo Point or Cape Beate, and Cape-à-Foux. This laſt is the ſouthernmoſt point of Saint-Domingo, and that which ends the rocky coaſt beginning at Trou-Jacob.

That the reader may not miſconceive me when I ſpeak of a bold rocky beach, and theſe anſes or coves, I muſt obſerve, by way of explanation, that the coves are formed by portions of ſand and mould, lying between the ſea mark and the rocky beach, and that the latter forms a kind of barrier to them.

In ſpeaking of the plains of the Spaniſh part, I have ſaid, that, at the foot of the mountains of Bahoruco, beginning at Point Beate, there are two plains, one to the weſt, of about eighty leagues ſquare, and the other to the eaſt, of about ſixty leagues ſquare. The eighty leagues of the firſt of theſe plains, which is bounded to the weſt by the French pariſh of the Cayes of Jacmel, are fit for any kind of cultivation, without mentioning the neighbouring mountainous parts, where coffee would ſucceed very well. Upon a moderate computation, this valuable tract would be ſufficient for a hundred and fifty ſugar manufactures, allowing to each better than three hundred *quarreaux**, capable of employing thirty thouſand negroes; and in this number of manufactures, which cannot be thought exaggerated, nearly half would not be more than four or five

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* A French meaſure of St. Domingo, containing one hundred paces, of three feet and a half ſquare, or 122,500 ſuperficial feet.

leagues from the ſea. It is eaſy to conceive how favourable this plain would be to the cultivation of the other colonial productions, as indigo, cotton, and tobacco.

According to this calculation, there might be in the other plain, lying to the eaſt, more than a hundred ſugar manufactures, which would employ twenty thouſand negroes. The ſettling of theſe two plains would change the fugitive ſlaves, of whom I have before ſpoken, into civilized people.

On the eaſt of the mountains of Bahoruco, runs the river Nayauco; and beyond it Cape Mongon, 3,000 fathoms from Point-Bahoruco. From Cape Mongon, following the coaſt, which runs almoſt north, we come to the little port, called by the Spaniards *Petit-Trou*, a term evidently French, as are many of thoſe I have already had occaſion to mention, in deſcribing the part from the river Pedernales; and this alone is ſufficient to prove that the French have been ſettled in that quarter.

The *Petit-Trou* is not deep, and is, beſides, very ſhelvy; but as this canton abounds in wild fowl, it frequently attracts the hunters who call themſelves *mountaineers*, from the name of a ſort of wild oxen that they hunt, or *oreillards*, becauſe theſe oxen have not their ears cut, like the *domeſtic* and *gentle* ones. Little barks come to this place from Santo-Domingo, to fetch the meat and lard derived from the chace. The French alſo hunt at Petit-Trou, as, from its unoccupied ſtate, they meet with ſucceſs without being looked upon as intruders. This part might be made

uſe of for the purpoſes of conveying out the wood and other productions that might be cultivated in its vicinity.

NEYBE.

On the north of the Petit-Trou, towards the mouth of the river Neybe, we find the bay of Neybe, ſituated between the mountains of Bahoruco and thoſe of Martin Gracia. This bay is alſo called, Bay of Julienne. Large boats may anchor here; but if the different mouths of this river, the greateſt part of which vary annually, were formed into one or two (which would not be very difficult), it would be navigable for many leagues up the country, for veſſels which are now obliged to remain in the bay. And there would be another advantage ariſing from this; barges, or flat-bottomed boats might get much higher than they now do. The river *Neybe*, or *Neiva*, a word which, in Spaniſh, ſignifies *white*, riſes in the interior mountains of the iſland, near thoſe of Cibao. It runs in a weſterly direction for ſeveral leagues; but, when become large it turns towards the ſouth, and, paſſing through the valley that takes its name, after having received many other rivers, large and ſmall, in its courſe, falls into the ſea at ſeven different places.

The valley, or plain of Neybe, contains about eighty ſquare leagues. The river of its name, and ſome mountainous parts ſeparate it on the eaſt, from the plains of Azua, and Vani or Bani; and to the weſt, it is bounded by the river of Dames, and the Spaniſh-

Pond, called alſo *Pond of Xaragua*, and *Pond of Henriquille*, deſignated in the French maps by the word *Riquille*. We may obſerve here, that this name *Henriquille* or *Little Henri*, comes from the Cacique Henri, who found an aſylum on the little iſland ſituated in the middle of it, during what the Spaniards call his rebellion. We even ſee at ſome diſtance from here, and at the extremity of the French part, leading towards the ſea, the remains of an ancient intrenchment in the form of a half-moon, joining on to a mountain at each end, and fortified within with two rows of little pits, which touch each other, and which ſerved, without doubt, to protect the intrenchment. The neighbouring caverns are filled with heaps of human bones.

The plain of Neybe is extremely fertile, and well adapted to commerce, on account of the largeneſs of its river. The chace alſo is there both uſeful and agreeable. The birds multiply amazingly faſt. This ſeems to be the choſen ſpot of the flamingos and pheaſants, which keep in flocks, and are found in every part of the plain, particularly in the watry places. Here it is alſo that are found the royal or crowned peacocks (a mixture of the white and coloured peacock), which are highly eſteemed, becauſe they have a more delicate flavour than the common peacocks, and becauſe the beauty of their brilliant plumage ſurpaſſes that of the peacocks in Europe.

This plain would be a commodious and eligible ſituation for more than a hundred and fifty ſugar manufactures, or plantations, an opening to which would be rendered eaſy by the means of this great

river, that has long been the boundary of the French poſſeſſions, and that they have ever deſired to ſee adopted as one of their limits, which would, in ſome meaſure, open to their induſtry a ſecond French colony to found, and a field of rich productions. But in this wiſh they have, as yet, been diſappointed, and this ſoil, ſo rich, where nature can diſcover its fertility only by the leaves and the ſize of the trees, is little better than a deſart.

There is, however, at about nine leagues from the river Neybe, a little town, which is alſo called Neybe, containing near about two hundred houſes, and capable of turning out three hundred men fit to bear arms. The land between this town and the river is a ſalt-marſh. It is reckoned fifteen leagues from hence to the town of Azua, and the road between, which croſſes the Neybe, is partly in the barren mountains, which ſtretch along to within two leagues of Azua.

From the little town of Neybe, to the point where the line of demarcation cuts Brackiſh-pond, it is about ſixteen leagues. This ſpace is travelled in keeping along on either ſide of Henriquille, one end of which is but a little way from the town of Neybe. The path on the ſouth-weſt ſide of the Henriquille runs along the foot of a mountain at a very little diſtance from the edge of the pond. After having paſſed by the Henriquille ſome diſtance, the traveller comes to the Spaniſh guard, at a place called the Bottom *(el Fundo)*, and near which is the houſe of the commandant of this frontier. Here alſo is the Brackiſh-pond, which cuts aſunder the boundary line. The path is again on

either ſide of this pond, called by ſome *Lagune d'Azuey*, but on the right ſide it is impaſſable on horſe-back, while on the other ſide it is tolerably good. The latter is the longeſt.

This road, by the ponds, and through the town of Neybe, Azua, Bani, &c. is the line of communication between Port-au-Prince and the town of Santo-Domingo. From one of theſe towns to the other, by the road here deſcribed, it is ninety-ſix leagues; for they reckon it fourteen from the guard at *el Fundo* to Port-au-Prince. To ſhorten this way a little, and particularly to render it leſs diſagreeable, one may croſs the Brackiſh-pond in a canoe.

It is neceſſary to obſerve, that the Spaniards did not begin much before the year 1730, to form ſettlements to the weſt of the Neybe, at which time the French had ſome little ſettlements even in that part of the iſland.

In the territory of Neybe, there is a ſort of plaiſter, and of talc alſo, which latter is found in ſome other places. There is, too, a little mount of ſea-ſalt in foſſil, much prized by the Spaniards for domeſtic uſes. The natural reproduction of this foſſil is ſo rapid, that a pretty large hollow is abſolutely filled up again in the courſe of a year.

AZUA.

Having croſſed the river Neybe, we come to the territory of Azua, which is bounded to the north-weſt

by the territory of St. John of Maguana, to the weſt by that of Neybe, to the ſouth by the ſea, to the eaſt by Bani, and to the north by mountainous lands, which ſtretch in their prolongation behind the territory of Bani.

Theſe mountains belong to the third chain, which, beginning at Cibao, runs in a ſouth-weſt direction along the left bank of the Little Yaqui, and on its eaſtern ſide ſlopes down from the mouth of the Niſao to Neybe. From this chain, one of the moſt extenſive as well as moſt elevated, run a great number of other chains, ſtretching towards the ſouth, and leaving between them and the ſea the plains of Azua and Bani, with intervals of various width. The ſecondary chains, the principal of which are, firſt, the two which form the valley of Azua in this part, and which ends near the town; ſecond, thoſe which run along the right bank of the Ocoa, and end at the little *Anſe-d'Ocoa*; third, thoſe which are terminated in the flat of la Croix; and fourth, thoſe which end at the Cerre (little hill) of the beacon of Bani, ſeparate the rivers Tavora, Bia, Sipicepy, Ocoa, Bani, and Pailla (mention of each of which is made in the order here followed), in their direction from weſt to eaſt, with a great number of intermediate brooks, and other water courſes.

There is a road running acroſs the territory of Azua, which begins at the end of the territory of St. John of Maguana, at the croſſing-place of the river Little Yaqui, which takes its riſe at Cibao, near that of Grand Yaqui. On the left bank of this river runs the chain

of mountains juſt mentioned, and cuts the road in the manner I am now going to deſcribe.

The road croſſes the Little Yaqui (which is always pretty deep) very near where it falls into the Neybe, and then continues on, on the level, a quarter of a league to the hatte of *Bitta al Pendo*. A league further on it comes to the hatte of the Salt river (Rio-Salao), and at a good quarter of a league thence it croſſes this little river *Salao*, which falls into the Neybe at a very little diſtance from the ſame place. From here to Biahama, where there is always water, it is reckoned more than a league. Between the rivers Salao and Biahama, but neareſt the latter, the road croſſes a ravin, or hollow made by the partial current of the water, which runs on one ſide of a *cerre* that is bounded on the other by the river Biahama. Here the road aſcends the *cerre*, and afterwards deſcends it towards the Biahama; but a little before it arrives at this river, it paſſes the hatte of the ſame name. The Biahama is then croſſed near its confluence with the Neybe. So that the road here deſcribed runs along the Neybe from the croſſing place of the Little Yaqui.

After croſſing the river Biahama, the road aſcends, and afterwards deſcends towards the ravin called the Mole which lies at full three quarters of a league from the Biahama. Here the road turns off from the Neybe, which in its courſe often divides itſelf into many branches. From the ravin of the Mole the road aſcends again half a league to the ſummit of the Paſſage *(el Puerto)*, a prolongation of the chain running from

Cibao along the left bank of the Little Yaqui. The Paſſage is ſcarcely a league and a half from the river Biahama. Here the road goes down the mountain, and, after advancing about eighteen hundred fathoms, comes to the river *Sangoſto*. This river the traveller is obliged to paſs and repaſs ſeveral times in the diſtance of half a league, ſometimes advancing on one bank and ſometimes on the other, till he arrives at the confluence of the *Sangoſto* and the *Tavora*. After this, the road turns a little towards the right, and follows the courſe of the Tavora for nearly two leagues, till it comes to the hatte bearing its name, which is three long leagues from the ſummit of the mountain of the Paſſage.

The torrent of Tavora, which is pretty conſiderable, and extraordinarily rapid, runs directly towards the ſea. Its bed is ſeventy-two fathoms wide in many places, and its banks are from twelve to fifteen feet almoſt perpendicular. There is never any water ſeen here, except in rainy or ſtormy weather; but there are ſeveral little ſprings above the hatte of Tavora, which, uniting at different points lower down, form watering-places for the cattle. The road croſſes ſeveral branches of the torrent which are dry and covered with ſtones. The hatte of Tavora is on the right bank of the torrent, and at the point where the great road, we are now following, meets the road leading to Port-au-Prince. From the Biahama to the Tavora, the road is called *caſcaal*, a name given by the Spaniards to all roads that are, like this, ſtony and difficult to paſs.

A league and a quarter from the hatte of Tavora, the road quits the bed of the torrent, and nearly another league and a quarter comes to the road which goes to the bay of Neybe. After advancing another half league it meets with the river Houra, a bed without water, from whence to the town of Azua it is but a good half league. I ſhall return to this town by and by.

Directly after having paſſed through Azua, the road comes to the little river Bya or Via, and two leagues further on, it croſſes a road of communication between certain hattes. About half way between theſe croſs-roads and the river Bya, there is on the right of the road a pretty high *cerre*, which extends to the ſea. A league from this, after paſſing two ravins, it arrives at the river Sipicepy, at half a league from which begins the ſavana of the ſame name. This ſavana may be about a quarter of a league long, and three hundred fathoms wide, of nearly an oval figure. At the end of the ſavana, the road enters into woods of palm-trees, called the *palm-trees of Ocoa*, which continue for the ſpace of three leagues, to the river of the ſame name.

A ſhort half league from the ſavana of Sipicepy, the road comes to the ſea-ſide, and follows the beach (which is of ſand and a ſort of ſlate-ſtone) for full a league and a half, when it croſſes the little ſavana of Ocoa, which joins up nearly to the ſea. All the interval where the road runs along the beach is a ſteep ridge of fifteen or twenty feet high, which has between it and the ſea only a narrow paſſage of about eight or ten feet wide; and, as the road here is covered with

large ſlate-ſtones, it is exceſſively incommodious for travelling. From the top of the ſteep begins a gentle ſlope, which is the ſide of a ſecondary chain of the mountains of Cibao.

At a quarter of a league from the little ſavana of Ocoa, is the fork formed by the great road and a croſs road leading to the anchoring-place of the Spaniſh veſſels in the bay of Ocoa, which is nine hundred fathoms from the road. A little further on, near the road-ſide, are the ruins of the old ſugar plantation, Zuazo, of which I ſhall ſpeak hereafter. Half a league from this is the croſſing-place of the river Ocoa, to arrive at which the road turns off from the ſide of the bay, and winds round the mountain at the foot of which this river runs. This mountain ends the ſecondary chain coming from Cibao, juſt before mentioned.

Here ends the territory of Azua, concerning which I have many particulars to treat of, before I conduct the reader to that of Bani.

After doubling the eaſtern point of the bay of Neybe, we come to the decayed port of the old town of Azua, founded in 1504, by the Adelantado, Don Diego Columbus. He had given it the ſur-name of Compoſtella, in honour of Gallego, commander of the order of St. Jago de Compoſtella, who had a habitation in the neighbourhood; but this name has worn away with time, and has been ſucceeded by that of Azua, the ſame that it bore when in poſſeſſion of the Indians.

This old port which is exactly of the ſame nature with the bay of Neybe, was formerly of uſe in tranſporting the excellent ſugars of the plain of Azua, where the canes produce ſix years running, without wanting to be renewed. Theſe ſugars, as we are aſſured by the hiſtorians of that time, and by Oviedo and Herrera in particular, were ſhipped on board of veſſels anchored at Ocoa and Santo-Domingo.

The plain of Azua begins in the weſt at the river Neybe, and continues on eaſtward to the Anſe-de-la Chandière, It contains about one hundred and fifty ſquare leagues. The canton of Azua is alſo called Via. This canton boaſts of having had among its inhabitants Cortez, the conqueror of Mexico, who was town-clerk to the municipality of Azua. Beſides the river from which it takes its name, this territory contains ſeveral others; that of the Muſes, of Tavora, of Mijo ; and beſides, that of Yaqui, which ſeparates it from the territory of St. John of Maguana, and which muſt not be confounded with the river called the Grand-Yaqui, as this latter runs in the northern part of the iſland, and falls into the ſea at Monte-Chriſto.

All theſe rivers were at once ſo many cauſes of fertility, and ſo many means of tranſporting, either to the port of Azua or the bay of Ocoa, according to the ſituation of the habitations, immenſe quantities of ſugar, caſſia of the beſt quality, and the moſt valuable wood.

Every production of the canton of Azua, excels by its quality and exquiſite taſte. Formerly there were ſugar-canes here nineteen feet high. Some perſons

pretend, however, that the land in the northern and eaſtern parts of it, is far from being equal to that in the ſouth and ſouth-weſt. This fertile canton furniſhes, the whole year round, great abundance of the fineſt oranges, and ſo ſweet and luſcious, as not to leave the leaſt tartneſs upon the palate.

Azua contains alſo ſeveral gold mines, which were formerly worked, but which are now abſolutely abandoned. Since the tremendous earthquake of the 18th of October, 1751, which began at three o'clock in the afternoon, there have been diſcovered, in the mountains of *Viajama*, mineral waters bubbling up in many places; and the nature of theſe waters leads to the ſuppoſition, that the mountain from whence they ſpring contains great quantities of ſulphurous matter. Azua abounds in talc alſo.

The mountains of this canton are covered with fuſtick-wood, which makes a dye of a fine yellow. It is eaſy to work alſo, and takes an excellent poliſh.

This territory enjoys an advantage which is truly invaluable; that of preſerving a breed of horſes, which has not degenerated worth a ſpeaking of, from the much eſteemed breed of Spain. At the diſcovery of America, it was found that this hemiſphere had no horſes, and it is eaſy to conceive what an impreſſion the ſight of a man on horſe-back muſt produce on the minds of the affrighted iſlanders. But this noble animal ſoon became familiar in the new world, and as uſeful to its inhabitants as to thoſe of the old. Degeneration is a ſentence that nature has paſſed on almoſt every thing tranſplanted to diſtant climates, and, in general, horſes

have loſt much of their height in the Weſt-Indies; perhaps, too, their conſtitution may be enfeebled; but, with reſpect to their qualities they have ſuffered no degeneration, and thoſe of Azua have preſerved even all their corporeal advantages. It is remarked only, that their coat is not of ſuch various colours as in Spain; and this is attributed to the little care that is taken in mixing the breed to mix the colours at the ſame time.

We muſt obſerve here, that there are three kinds of Spaniſh horſes at Saint-Domingo. The firſt kind are full of fire, very ſlender and delicately made, and fit only for the ſaddle; theſe are kept for riding, or for ſtallions. The ſecond kind are not ſo handſome, are of a middling ſtoutneſs, but full of ſpirit, and go well, and with eaſe; theſe are very fit for carriages, or for thoſe who are not the beſt of horſemen, they make good and ſafe ſaddle-horſes. The third kind are poor weakly animals; they are generally of a yellow-dun, or cream colour: their ſight is very tender, and they are of ſo little ſervice, that their cheapneſs alone can induce any one to purchaſe them. They cannot be put in a carriage of any kind, except it be for a trifling diſtance, and even then, care muſt be taken not to fatigue them. There is, beſides, in the Spaniſh part, a race of Friezland horſes brought from New-York and Philadelphia.

The Spaniſh horſes are rather of an ungentle nature, very often ſtartiſh, and are almoſt always alarmed at the approach of a man. It would be imprudent to go behind them without great care, or come near them

without having been firſt ſeen at ſome little diſtance, for they are given to kick with uncommon ſpite; and this diſpoſition is perceivable even in thoſe which are a mixture of the Spaniſh and French breed. The manner in which theſe horſes are bred up, and which differs but little from the breeding of wild animals, muſt neceſſarily contribute a good deal to their viciouſneſs. The horſes of Caraca being yet more eſteemed than thoſe of Spaniſh St. Domingo, particularly as ſtallions, the latter colony ſometimes fetch them from the former, as alſo from St. Martha and Rio-de-la-Hache, in order to mend the breed.

Azua, which was pillaged by the French privateers, before the year 1543, had continued to fall ſo faſt from the flouriſhing ſtate at which I have obſerved it was arrived, that, in 1737, its population hardly amounted to five hundred ſouls. But the fatal ſtroke to it was the earthquake of 1751. It hurled down the houſes, and drove the ſea over the ſpot where the town ſtood; ſo that they were obliged to rebuild it on the oppoſite bank of the little river Bya, at a league and a quarter from the ſea, and a ſhort half league from two chains of mountains, which come from Cibao, and which form the valley along which runs the river Bya.

Azua is agreeably ſituated in an open plain, the poſition of which is extremely wholeſome. The town ſeems, ſince 1780, to be riſing from its wretchedneſs, without, however, being arrived at a ſtate that renders it worthy of much attention. In the centre of it is a large ſquare: the church is but lately

finiſhed. The inhabitants, who, in a great part, are deſcended from the coloniſts, which came from the Canaries, are induſtrious, tall, and well made.

The town of Azua lies twenty-four leagues weſt of the capital, it contains about three hundred houſes, and more than three thouſand inhabitants in the whole extent of the territory bearing its name. This territory might certainly have four hundred ſugar plantations, and furniſh employment for eighty thouſand negroes. It finds five hundred men bearing arms, including a company of cavalry.

Azua had a coat of arms granted to it on the 6th of December, 1580, conſiſting of an eſcutcheon, azure, a ſtar in chief, argent, waved, argent, and pointed, azure.

Between the port of the old town of Azua to the weſt, and the Pointe-des-Salines to the eaſt, is the celebrated bay of Ocoa. In the eaſtern part of its entrance lies the port de la Chaudière, large, open, and deep enough to admit veſſels of any burden.

The bay of Ocoa is eighteen leagues from the capital. Here it is that the river of the ſame name, of which I have already had occaſion to ſpeak, falls into the ſea, at ſeven leagues from Niſao, and nine from the town of Azua. This river has an abundance of water, and its navigation is ſafe and eaſy. The ſhape of the bay of Ocoa, which many perſons deſcribe as being in the form of a horſe-ſhoe, is actually that of an *omega*. The two capes, or points, that form the entrance of it, are about three quarters of a league from each other, widening as they approach the inte-

rior of the bay, till they form a circumference of three or four leagues. This bay is capable of containing the largeſt ſquadrons, and even the moſt numerous fleets; and the landing is ſo good, that the ſtouteſt ſhips may approach near enough to faſten their bow-ſprits on the ſhore. The elevation of the coaſt on each ſide ſhelters the bay from the wind, renders the ſea always calm, and makes it a moſt excellent anchoring-place. On the ſide where the river Ocoa falls into the bay, are the woods of palm-trees, mentioned above. This happy ſite, and particularly where we yet behold the ruins of a mill, orginally belonging to the licentiate Zuazo, ſeem to invite inhabitants. The ſugar formerly made on this plantation, was both excellent and in great quantity. Two cart-loads of it paid, on the 15th of April, 1592, the ranſom of the town of Azua, to Chriſtopher Newport, an Engliſhman.

The bay of Ocoa was thought by the Spaniards to merit the name of Fine-Port *(Porto-Hermoſo)*. The Spaniſh ſhips anchor in it. The beach of this bay is of ſand; its environs are in a manner abandoned; there are ſome place, even, where there is nothing to be ſeen but dildoe-trees, and plants of that deſcription. It is ſaid that the air is not very wholeſome in the neighbourhood of the bay.

BANI, OR VANI.

At the river Ocoa, which is croſſed at the place I have already mentioned, begins the territory of Bani.

This canton is bounded to the weſt by that of Azua, to the eaſt by the Niſao, by the ſea to the ſouth, and by the mountains to the north.

What I have ſaid concerning the river Ocoa, relates only to its principal branch, which is always full of water. About a league from this branch, is the paſſage over the ſecond, or little branch. Between the two there are a great number of ſtill leſs branches, very ſtony, and full of dildoe-trees and other bruſh-wood. This interval is called the Savana of the *Boye*, and near the middle of it, about ſix hundred fathoms on the left of the high road, are the hattes of the ſame name. Between this ſavana and the ſea, not far from the mouth of the river Ocoa, is the *Cerre de More*.

After croſſing the little branch of the Ocoa, the road runs up the ſide of a pretty ſteep hill to a large flat, where there is a delightful ſavana, called *Savana-de-la Croix*. From this flat, which is very extenſive from north to ſouth, and which may be fourteen hundred fathoms from weſt to eaſt, the traveller has a proſpect of the fine bay of Ocoa, and the charming palm-tree wood, which ſeem intended as an ornament to each other, and which cannot fail of awakening ideas of grandeur and power; this ſcene receives an addition, too, from the wild and deſerted tracts in its neighbourhood, which ſerve it by way of ſoil, and the whole forms a contraſt that conveys a profitable leſſon to the reflecting mind.

The hattes of la Croix (or the Croſs), are on the left of the road, near the middle of the flat. Near the ſummit there is a wooden croſs on the right ſide

of the road. It is evident that this religious ſymbol has given its name to the canton.

From the flat, the road comes down to a large and deep ravin, which is a league and a half from the little branch of the Ocoa. Directly afterwards it comes to the hattes of Deep-Stream (*Arrayo Hondo*), and then to another very wide and deep ravin. After this begins the ſavana of *Mantenne*, and about a quarter of a league on, the hattes of the ſame name. From theſe hattes the road lies acroſs a little wood, in the middle of which is a ravin. At half a quarter of a league beyond the wood, on the left hand ſide of the road, are the hattes of Don Pedro Martin, which are only a league and a quarter from thoſe of Deep-Stream, and two leagues and a quarter from Bani. The road reaches this laſt place, after having croſſed ſeven ravins, and turned to the left round the little mountain, called the Cerre-de-la-Vigie. This cerre, or little hill, ſituated in a direction weſt-quarter-ſouth-weſt from the town, is the extremity of a great chain of mountains running from Cibao, and ending at a league and a half from the ſea.

The town of Bani is about three hundred fathoms from the right bank of the river of the ſame name, three thouſand and four hundred fathoms from the ſea, and fourteen leagues from Santo-Domingo, the capital. Is ſite is a large and fine ſavana, which was formerly a hatte. This little town, which is not of very long ſtanding, was formed by an aſſemblage of herdſmen in its neighbourhood. It has not more than eighty ſcattering houſes. The whole pariſh is

reckoned to contain eighteen hundred ſouls, great part of whom are *Ileignes* (come from the Canaries), or freed-people. The town of Bani is nearly in the middle of the plain, in its length from eaſt to weſt. This plain may be reckoned at about eighty ſquare leagues, and it is from it that the town takes its name.

At half a quarter of a league from the town of Bani or Vani, the road comes to the river of Bani. There is moſtly water in this river; it has, however, been ſeen dry. After having croſſed the river, the road paſſes through a wood of three quarers of a league, at the end of which it arrives at the river Pailla, which may be croſſed dry-ſhod. The road now paſſes through a wood, then acroſs the ſavana of Pailla, and along by ſome hattes; after this ſavana it goes through another wood, and from thence over another little ſavana. Here there is a road leading away to the right, to the habitation called the Habitation of Water *(de la Agua)*. Continuing on, the road comes to the ſavana of Catharine. This ſavana is ſomething larger than that of Pailla, of a circular form, and more than ſeven hundred fathoms in diameter; it has alſo ſeveral hattes. At the end of this ſavana is a ravin, three quarters of a league diſtant from the Niſao, at which laſt river the road arrives, after having croſſed three other little ſavanas, the two laſt of which have ſome hattes. Here ends the territory of Bani.

In examining the coaſt of this territory, we ſee that, from the Point, called the Pointe-des-Sabines, or the Point of Ocoa (and which ought to be called the *Pointe-la-Chaudiere*, according to a plan made by

Don Joſeph de Solano, in 1776), the ſouthern coaſt runs from eaſt to weſt, as far as the river and point of Niſao. Between theſe latter little barks or launches may come to anchor, and particularly at the mouths of the Niſao, and further eaſt, in the cove of Catharine, where the river Bani falls into the ſea. It was by the means of this convenience that the Jeſuits got an opening for the produce of their habitations and ſugar manufactures, as does at preſent Don Nicholas Guridi, who holds part of the former poſſeſſions of thoſe fathers.

The river Niſao riſes in the mountains in the centre of the iſland, and falls into the ſea on the weſtern ſide of the point of the ſame name. The point itſelf is on the weſt of that of *Palonque (proviſion farm)*.

Oviedo ſpeaks very advantageouſly of the river Niſao, on account of the rich produce of its banks, and the fine flocks and herds in its neighbourhood.

The territory of Bani abounds in excellent paſture for cattle of all kinds, the fleſh of which acquires here a reliſh extraordinarily delicate, and produces a great quantity of tallow. The milk is rich and abundant. The horned cattle are accuſtomed to graze here, particularly in the long droughts cauſed by the almoſt continual impetuoſity of the breezes, which do not give the clouds time to diſſolve into rain. This is, indeed, the cauſe of great loſſes of cattle ſometimes; but ſuch is the happy nature of this ſituation, that, with a little rain, theſe loſſes are ſoon repaired. Some perſons have, by the digging of wells, found a remedy for this evil; but every proprietor has not the means of applying ſo expenſive a remedy.

The canton of Bani enjoys, with that of Azua, the advantage of a fine breed of Spaniſh horſes.

There might be eſtabliſhed in the plain of Bani more than a hundred and twenty ſugar manufactures, furniſhing employment for twenty-four thouſand negroes.

CITY OF SANTO-DOMINGO, AND TERRITORY DEPENDENT THEREON.

At the Niſao, a river running from the mountains of Cibao, begins the plain and canton, or territory, of Santo-Domingo. It is bounded to the weſt by that of Bani, to the ſouth by the ſea, to the eaſt by the river Ozama, and ſeveral others and to the north by the mountains. To make my deſcription more intelligible, I muſt begin by ſpeaking of the mountains.

One chain of them, which runs along the left ſide of the Niſao, in a direction nearly ſouth, inclines on one ſide towards that river and on the other towards the Jayna, and, by the aid of little ridges that run from it croſſwiſe, ſeparates the rivers Nahayo, Senaqua, Nigua, and Itavo. This is the fourth chain of Cibao.

Another chain, coming alſo from Cibao, divides the river Jayna from that of Iſabella, and leaves a very wide interval of plain between its extremity and the ſea. This I ſhall call the fifth chain.

In the ſpace between the Iſabella and the Ozama, the land is pretty level, and this is one of the extremities of the plain of Santo-Domingo. But this land

riſes as it advances to the north, towards Cibao; for which reaſon it may be conſidered as a ſixth chain of little extent, or rather as a croſs ridge of the mountains of Cibao. The ſlopes of this ridge end towards the ſavanas of Monga, Canſamanſeu, Prietta, and Souire, where they divide the rivers Iſabella, Gribeplatta, Guiacuara, Icaco, Ozama, Cavoa, and Lymon.

There is yet another chain, called the Pardave, and which I call the ſeventh chain. It is very high, and runs in an eaſtern direction, dividing the river Iaſſe from that of Bermejo. Both theſe rivers fall into the Ozama on the left ſide, and thus bring a very conſiderable augmentation to that river.

Let us now follow the road of communication between Bani and Santo-Domingo.

At the end of the canton of Bani we croſs the great branch of the Niſao, which is always pretty full of water. Between this branch and the little branch, an interval of half a league, we croſs ſeveral inferior branches, which, like the little branch, are always dry, except in the time of the rains. All this ſpace is rocky, and the road over it, of courſe, very bad.

After croſſing the little branch of the Niſao the road leads through five little ſavanas; the firſt of them, which is the only one of any extent, contains ſome hattes, called *battes of Niagua*. At a league from the little branch there is a ravin, from the ſide of which the road runs up a hill of conſiderable height, at the top of which we are agreeably ſurpriſed to find a beautiful ſavana, called the *great ſavana*.

This ſavana contains ſeveral hattes, ſituated on the left hand ſide of the road, and under the ſhelter of a wood. When the road comes to the end of the flat it deſcends the hill to another ravin, which runs down to Nahayo cove. From this ravin to the other it is rather better than a league. The road now winds round the cove of Nahayo, and, after croſſing a ravin at about midway, comes to the river Nahayo, which falls into the ſea at the north-eaſt angle of the cove. This cove is about half a league wide at its opening, and is of nearly the ſame depth.

The river Nahayo is never dry. After croſſing it, the road turns round a little rocky cape, which ſeparates the cove of Nahayo from that of Senaqua, and then leads away to the right quite to the beach, which is here level and ſandy. It follows the beach for about half a league before it comes to the river Senaqua, which is croſſed, like the Nahayo, very near its mouth. The diſtance between theſe two croſſing places is no more than a league and a half.

From the Senaqua the road has an eaſy aſcent up the ſide of a hill, which divides the Senaqua from the Nigua. On the top of this hill there is a flat, where, on the left hand ſide of the road, at half a quarter of a league diſtance from the Senaqua, is the hatte of the Mouth of the Nigua *(Boca de Nigua)*. After deſcending from the hill, the road arrives at the river Nigua, which is divided in two branches at this place, neither of them ever dry. Between this river and the Senaqua the diſtance is a little above three quarters of a league.

Oviedo praiſes the Nigua, the utility of which he had been a witneſs of, on account of the great manufactures ſituated on the banks of it, and particularly thoſe of ſugar. Following the bed of this river it is nine or ten leagues in length. Its ſource is on a very high rock, which, ſays Valverde, ſeems to be the boundary of my habitation of Villegas. The water deſcends, adds he, in two branches, upon a great flat of ſand, which entirely abſorbs it, without leaving a trace of the manner of its diſappearance. But, as the water, which runs from the ſides of ſeveral mountains, and that of many ſtreams and little rivers meet at this place, they form all together a pretty conſiderable body of water, which is, however, very much reduced in the dry ſeaſon, when it receives only the ſtream of Galan, and ſome others of little conſequence.

At about a league below the rock above deſcribed, there is a little iſland lying between the habitations of Boruga and Pedregal to the eaſt, and that of Villegas to the weſt. Oppoſite to this iſland there is a rock from about the middle of which fall three ſpouts of water, ſeparated from one another by a ſpace of eight feet, or thereabouts. Theſe ſpouts never ceaſe, and each pours a volume of water of at leaſt eight inches diameter.

It was on the land below this rock, that the firſt water mills for the making of ſugar at Saint-Domingo were erected. Profiting from this rich preſent of nature, the Spaniards collected the water flowing from the three ſpouts into a ſpacious baſon, which, in ſpite of time and neglect is yet entire, and goes by

the name of *the reſervoir*. The aqueducts, which led to two or three great mills, being now choaked up, the water takes its natural courſe through the reſervoir called the *Reſervoir of Nigua*, and falls into the ſea, after having received the tribute of the ſtreams of Villegas, Marceline, John-the-Cavalier, Velaſquez, Yaman, and many others.

This deſcription certainly relates to the ſame places that are mentioned by Charlevoix; vol. I. page 19, where he ſays, that the commander Ovando ſent Pedro de Lumbreros, and Pedro de Meſcia, to examine a lake on the top of a high mountain, from the foot of which comes the river Niſao.

Better than twenty years ago a little town, or parochial eſtabliſhment, was formed between the Niſao and the Nigua. This ſettlement was called the town of the *Water-Mills*, on account of the circumſtances juſt mentioned. It has neither church nor tithes; the cure being ſupported by the offerings, and a capitation on the negroes in its dependence. The population conſiſts of about 2,500 perſons, partly free people of colour.

This pariſh, which is, properly ſpeaking, no more than an annex to Santo-Domingo, has what is called a chapel of eaſe, but which is, in reality, a ſort of hermitage, where the prieſt alternately performs maſs, giving notice every Sunday or holy-day, at which of the two places he intends to celebrate divine ſervice the Sunday or holy-day following,

Fifty more ſugar plantations might be eſtabliſhed in this pariſh, and an equal number for the cultivation of indigo and cotton.

The mouth of the Nigua is about ſeven leagues from that of the Niſao, The ſpace between them is generally flat, and was formerly all under cultivation. The land is ſo fertile here, that the immenſe foreſt of Mount Najayo, the whole of which has grown up ſince the land has remained uncultivated, continually furniſhes the timber neceſſary for building in the capital and its environs, without ſuffering any perceptible diminution. According to the teſtimony of Valverde, the impenetrableneſs of this foreſt was the principal defence of the Spaniards, againſt the Engliſh invaders Penn and Venables, who found it prudent to abandon this expedition, and direct their attack againſt the iſland of Jamaica, where they were more ſucceſsful*. All this portion of the iſland is abſolutely uncultivated at this moment.

The river Nigua being croſſed, the road aſcends to the habitation called alſo *Nigua*. This habitation is placed on a commanding eminence at four leagues and a half from Santo-Domingo. Down the oppoſite ſide of this eminence the road runs pretty ſteep, and ſoon after croſſes the little river Itavo, which is dry, except in the rainy ſeaſons. On the left bank of the

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* It is worth while to obſerve here, that Valverde has fallen into a groſs error reſpecting *Venables*, who, he ſays, was killed in the attack on St. Domingo; when it is well known that Venables returned to England after the conqueſt of Jamaica, from whence he ſailed on the 25th of June 1655; that both he and his aſſociate in the expedition, were confined in the Tower, by the Lord Protector Cromwell, and that they were not releaſed till deprived of their employments.

Itavo there is a hatte on each ſide of the road. After this the road comes to a ravin, on the left ſide of which is another hatte. From this ravin the road follows the beach of the cove of Jayna for near three quarters of a league, at the end of which it comes to the river Jayna. This river might be rendered navigable an advantage that might alſo be communicated to the rivers Niſao and Nigua.

The rivers Nigua and Jayna are not very far diſtant from each other; but as they advance from their ſprings they get further and further aſunder, the former running weſtward from the latter. Between them lies an extenſive and fertile plain, which was originally a moſt abundant ſource of riches to the coloniſts. The quantity of pure gold that was dug from its cavities, its ſugar, cocoa, indigo, and other plantations, paid duties to a greater amount than thoſe now paid by all the Spaniſh part of the iſland put together. The habitation on the banks of the Jayna, which is now of no kind of value, was formerly known by the name of Whale, inſtead of that of Cagnabola, it at preſent goes by. The former name had been given it on account of the cargo that the proprietor of it annually ſent to Seville, being the ſurplus that he could not ſell at the capital, and which was ſhipped in a veſſel called the Whale. In the neighbourhood of Jayna, there is indigo become wild, which is at once a proof, that this uſeful plant formerly flouriſhed in the canton, and that it might yet become the means of conſiderable profit.

The river Jayna is not fordable; it is croſſed in canoes and ſkins, at two hundred and fifty fathoms

from its mouth, and the animals are obliged to ſwim acroſs it.

Towards the ſource of this river were the celebrated gold mines of St. Chriſtopher, diſcovered by Franciſco de Garaz and Miguel Diaz, in the neigbourhood of which Columbus erected the fort, called the fort St. Chriſtopher. Not far from theſe mines, we find the pariſh of St. Roſe, or of Jayna, which has in its dependancy the ancient rich population of Bonnaventure, now reduced to a handful of individuals, whoſe employment is the breeding of cattle, or the waſhing of gold-ſand. The eſtabliſhments in the plain of St. Roſe, and thoſe on the banks of the Jayna ought to be looked upon as depending on the city of St. Domingo. They are reckoned to contain, at leaſt, two thouſand perſons, for the moſt part people of colour, free and ſlaves.

On the banks of the Jayna, in the habitation of Gamboa and Guayabal, there is a very rich ſilver mine, which they had begun to work, but which was given up in conſequence of eighteen negroes having been killed by a falling in of the earth. There is another mine of the ſame metal between the hattes of la Croix and thoſe of St. Michael.

After croſſing the Jayna, the road goes by the battery of the flat, formed by a tongue of land of which I am going to ſpeak, and which is at three leagues diſtance from Santo-Domingo. A league further on, we come to ſome ſettlements under cultivation; from hence the road follows the water ſide as far as fort St. Jerome, which is but little more than a quarter of a

league from Santo-Domingo. The road now winds a little to the left, and, after having croſſed the road which leads to Cotuy without going through the city, enters the capital on the north-weſt ſide.

The coaſt correſponding to the country along which this road runs, forms an extent of about twelve leagues from Niſao to Santo-Domingo. From the point of Niſao, which advances about four leagues ſouthward, the ſhore turns all at once to the north-eaſt, and continues in that direction as far as the mouth of the Jayna. It was here that Penn and Venables landed in 1655. This diſembarkation, made under ſail, proves at once the acceſſibility of the coaſt, and its defenceleſs ſtate, though ſo near to the capital of the colony.

About half way between the Niſao and Santo-Domingo, is the little ſettlement of Jayna, if we may give that name to two or three new habitations. This ſettlement is ſituated at the eaſtern extremity of a cove, on the left hand ſide of the river Jayna, the name of which it takes, and not far from its mouth. The Jayna, if we ſet out from its mouth, goes northward for about three hundred and fifty fathoms, then eaſt-quarter-north-eaſt for ſix hundred fathoms, and after that takes again its direction to the north. This ſort of elbow, formed at three hundred and fifty fathoms from the mouth, leaves, between itſelf and the ſea, an eminence that commands all the cove of Jayna. This cove is of ſand, and is more than eighteen hundred fathoms in width.

As no disembarkation can be effected on the coast between Fort St. Jerome and the river Jayna, the position of this eminence, on which there is a flat, is extremely advantageous, and accordingly it is fortified with the battery above spoken of. The land here is abundantly fertile, and the site delightful and wholesome. There is great plenty of water in its neighbourhood; for at about forty fathoms from the mouth of the Jayna, the banks begin to be pretty high, and the height encreases even to sixty feet. The Jayna is not every where fordable, and I again observe, that the bank on the right side of it is covered with an impenetrable wood.

The coast lying between Jayna and Santo-Domingo is of rock almost perpendicular, in general from six to fifteen feet high. Opposite this coast there are a great number of shoals, each of about forty fathoms wide.

The Fort of St. Jerome, is on the sea-side, and near the road. It is, properly speaking, no more than a square redoubt in masonry: but it is constructed with art. It is a fortified square, the side of which is, twenty-five fathoms, and its rampart has an elevation of nearly twenty feet, with a fosse in proportion. It is capable of containing a hundred and fifty men, with all necessary provisions and warlike stores; so that it could not be taken without a regular attack, and a breach being first effected; and an intelligent and brave commandant might, in any case, make an honourable resistance.

We are now arrived at the port of the capital. This port is formed by the confluence of the rivers Iſabella and Ozama, which by their junction form a Y. Each of theſe rivers receives in its courſe the tribute of many others of leſs conſequence, and of a very great number of ſtreams and ravins, brooks and ſprings. Both of them take their riſe in the mountains lying to the north-weſt of the city, and meet at a league above it. They form before the city an anchoring place for veſſels of any burden, even thoſe of the line. The Ozama is, before Santo-Domingo, as wide as the Charante, at Rochford, and its banks are twenty feet perpendicular; this height is, however, reduced to four feet to the north of the city. This river, during a league, runs twenty-four feet deep, upon a bottom of mud, or of ſoft ſand.

The port of Santo-Domingo is magnificent in every reſpect; a real natural baſon, with a great number of careenings for the veſſels that can get at them; for at the mouth, which takes the name of the Ozama alone, there is a rock, which prevents the entrance of veſſels drawing more than eighteen or twenty feet of water. Oviedo ſays, he ſaw the ſhip the Imperial, of more than four hundred tons, paſs this rock, which, it is aſſerted, might be removed without great difficulty. I ſhould add, that this bar does not riſe, as it was ſounded in 1681, by Mr. de Maintenon, commander of a French frigate, who then found on it no more than ſeventeen feet of water.

One may judge of the enormous volume of water that theſe two rivers bear to the ſea, by the red caſt

that they give it in the time of the floods, and which is perceiveable as far as the eye can diſtinguiſh. Nor do they at theſe times overflow their banks; except in very extraordinary inundations, ſuch as that of the month of May, 1751. The Ozama is navigable for nine or ten leagues from north to ſouth. Upon its banks are ſeveral ſugar-manufactures, tile-kilns, and proviſion farms, of all which I ſhall hereafter ſpeak.

The road before the mouth of the Ozama is very indifferent, and lies expoſed from weſt-ſouth-weſt to eaſt. It is impoſſible to anchor in it in the time of the ſouths; and the norths drive the veſſels from their moorings out into the ſea, which here runs extremely high.

The city of Santo-Domingo was originally founded on the left bank of the Ozama, in 1494, by *Bartholomew Columbus*, who gave it the name of *New Iſabella*, and when, or how this name was changed for that of Santo-Domingo, is totally unknown; unleſs we admit what I have already given as the aſſertion of ſome authors, that Chriſtopher Columbus gave it the name of his father. The inhabitants of the town of Iſabella, (founded by Chriſtopher Columbus, in 1493, on the north coaſt of Saint-Domingo, in honour of the queen of Spain), removed to New Iſabella, in 1496. It is affirmed that they were attracted there by an Indian, who was princeſs of the country lying on the weſtern ſide of the Ozama, and who was fallen in love with a Spaniſh deſerter of St. Iago-de-la-Vega, named Miguel Diaz, who, after having committed a murder, fled into the country yet under her command. It is

even pretended that ſhe married him, and that ſhe was baptized under the name of *Catharine.*

Don Diego Columbus, ſon of Chriſtopher, afterwards built on the weſt of the river, a houſe for his own accommodation. Its walls are very ſtout, according to the faſhion of that time, and it was ſurrounded with an encloſure to defend it from the enterprizes of the Indians. This circumſtance, ſo trifling in itſelf, was one of thoſe, whence the enemies of Diego took occaſion to impute to him the deſign of making himſelf the ſovereign of the iſland.

The capital continued on the eaſt ſide, till the month of July, 1502, when a hurricane deſtroyed almoſt all its buildings, which were generally of wood, and covered with thatch. This event induced the governor, Don Nicholas Ovando, a grand commander of the order of Alcantara, to change this ſituation, in 1504, for that of the weſtern bank of the Ozama; though the former enjoys a pure air, and an abundant ſpring of wholeſome water, while the latter is deſtitute of both theſe advantages; the air being very indifferent, and there being a want of water, becauſe that of the Ozama is brackiſh at many leagues from its mouth. To remedy this laſt inconvenience, Ovando undertook to conduct the river Jayna to a great reſervoir in the principal ſquare of the city, which reſervoir is yet to be ſeen; but he had not time to accompliſh his object. At this time there was a ferry for the inhabitants to fetch their water from the ſpring of the old town; but this laborious means of obtaining ſo neceſſary an article, led them to the conſtruction of ciſterns, a

practice that has ever ſince continued in uſe, though by no means favourable to health. We yet ſee the traces of the fortifications of the old town. At the time it was abandoned the inhabitants were very much tormented by the ants.

The new city was ſoon built, and that, too, with a grandeur of deſign not unworthy of the firſt metropolis of the new world. Ovando conſtructed the fort which is on the ſouth-weſt angle, and which is called the *Chateau*, or the *Force*; and at the ſame time he built a magnificent houſe for himſelf. Many individuals built whole ſtreets upon ſpeculation. The plan of the city is a trapezium of about five hundred and forty fathoms on the eaſt ſide, along the Ozama, near five hundred fathoms on the ſouth ſide bordering on the ſea, and of about eighteen hundred fathoms in circuit.

To the weſt, and to the north of the city, the land is rough and rocky for about half a league, but after that it becomes good, and the country delightful. Towards the ſea the ſite of the city lies very high, which forms an inſurmountable dyke againſt the fury of the waves; and, to defend it againſt enemies of another ſort, it is ſurrounded with a rampart, begun during the preſidency of Don Alonzo de Fuenmayor, archbiſhop of the iſland. This rampart is eight feet in diameter, and about ten feet high. The revetement is of hewed ſtone, and the ſcarp is cut in the rock; but without any terraſs. There are yet ſome marks of a ditch, but none of a covert way, or of glacis. The baſtions are flat, and very ſmall, according

to the ſyſtem of fortification in uſe in the beginning of the ſixteenth century. Thoſe of the four angles are larger, and are retrenched in the gorge. As to out-works, there are now to be ſeen only two ravelins, intended to cover the gates leading towards the country, and ſome few cavaliers of an irregular figure, on the ſide towards the ſea.

There is a great deal of ordinance at Santo-Domingo, particularly of caſt ordinance. The height of the Ileignes, which runs parellel to the rampart on the north-weſt of the city, commands it entirely; and its crown is not more than two hundred and fifty fathoms from the ditch. This circumſtance alone is ſufficient to prove, that the place is not calculated for a long defence. Beſides, a rampart with baſtions ſo ſmall, that a ſingle bomb might diſmount the whole of its cannon, and at the ſame time ſo ill-contrived, that the line of defence cuts the face inſtead of the flank, and is hardly worthy the name of fortification.

The ſtreets of the city are ſpacious, and ſtraight as a line, which gives it a pleaſing appearance. Ten of theſe ſtreets run from north to ſouth, and ten others from eaſt to weſt. The buildings are in the taſte of the ancient towns of Spain and Italy. The greateſt part of the houſes firſt built, are of a ſort of marble found in the neighbourhood, and thoſe of a more recent conſtruction are of *tapia*, a ſort of *piſe*. This kind of building is uſually performed thus: a caſe is made of planks, between pillars in maſonry: this caſe is filled by degrees with a reddiſh clay, which is rammed down as it is thrown in, till ſuch time as it

forms a ſolid, or ſort of wall, between the pillars. The clay, thus preſſed together, acquires an amazing hardneſs, and the walls are ſometimes ſo ſolid and ſtrong, that the pillars of maſonry are uſeleſs.

The houſes of Santo-Domingo are tolerably handſome, in a ſimple ſtile, and nearly uniform. A conſiderable part of theſe, built within theſe fifteen years, are of wood, covered with the leaves, or *taches*, of palm-trees. The roofs are generally plat-formed; being calculated ſo as to conduct the rain-water to the ciſterns. The apartments are ſometimes hung with tapeſtry, or ſtuff, but this goes no higher than about half-way to the ceiling; an imitation, it is ſaid, of the tapeſtry in Spain.

The climate of the capital is, happily, very temperate. The nights of thoſe months which anſwer to the winter in Europe, are even found to be cold.

This city was formerly juſtly celebrated. The conquerors of the reſt of Spaniſh America, here formed their projects, and found the means of putting them in execution; and Gonzalo Fernandez Oviedo, in ſpeaking of it to to the emperor Charles V. told him, that there was not a town in Spain worthy of being preferred to it, either for the land in its neighbourhood, the pleaſantneſs of its ſituation, the beauty of its ſtreets and ſquares, or the amenity of its environs; and that his imperial majeſty often reſided in palaces leſs ſpacious, commodious, and rich, than many of the edifices of Santo-Domingo. But, we ſhall ſee in the ſequel, it has fallen prodigiouſly from this ſplendor.

Santo-Domingo is the place of reſidence of the preſident, who is the chief of the colony, as well in civil as military affairs; and who takes his title of preſident from the place he fills in the royal court, which was eſtabliſhed in this city in 1511, and the firſt preſident of which was Louis de Figueroa, an hieronite monk. This title has not, therefore, always been that of the chiefs of the Spaniſh part: before the epoch above mentioned, they were called governors general; and ſince, they have very often joined to the quality of preſident, that of governor, and captain-general. This plurality of titles has been borne by two biſhops of the colony, and by one of its arch-biſhops.

The royal court is, with the Spaniards, a ſuperior tribunal, from which their lies no appeal. Its members, in ordinary, are a regent, or dean, and ſix oydors (auditors or counſellors), who, when on the bench, wear a robe and band, and have their hair in drop curls; which is alſo the dreſs of the barriſters and attorneys. The attorney-general, is callen the Fiſcal. The juriſdiction of the royal courtof Santo-Domingo, comprehends the colony of Saint-Domingo, the iſland of Cuba, that of Porto-Rico, and that of Marguerite and Trinidad. The provinces of Maracaïbo, Cumana, and Spaniſh Guyana, were withdrawn from it in July, 1787. The ſuits in this court are extremely tedious and expenſive. The dean receives annually ſix thouſand dollars; and each counſellor, three thouſand three hundred, as ſalaries. The royal court never gives coſts of ſuit, unleſs judgment has been

pronounced with unanimous conſent. If there be one voice only for the loſing party, the coſts are compounded; becauſe, it is ſuppoſed, that a party, who muſt be looked upon as leſs learned than a judge, may eaſily be deceived on a queſtion of law, when there is a judge of his opinion. According to the rules of the Spaniſh juriſprudence, three judges are ſufficient to pronounce ſentence, even in criminal matters.

Notwithſtanding the number of judges, ſuperior and inferior, and notwithſtanding the veneration that the people have for them, crimes are very common, and often go unpuniſhed in the Spaniſh part of this iſland. The criminal code, is not, however, ſo ſevere as that of the French colonies. The moſt common puniſhments are the *preſide* (hard labour in chains) and the *ſep* (ſtocks). When there is no hangman for a public execution (for he is always a convict whoſe puniſhment has been remitted on condition of his performing this office), the criminal is ſhot by negroes, and theſe even are offenders who are already condemned to hard labour.

The royal court co-operates beſides, with the preſident, in the adminiſtration of the affairs of the colony. Every preſident, as I have elſewhere obſerved, muſt choſe an auditor (a counſellor of the court) to adviſe with on diſputable matters, left to the judgment of the preſident, as governor and public adminiſtrator. He may, notwithſtanding, neglect to follow the advice of this aſſiſtant; but then the reſponſibility falls on himſelf.

When the preſident dies, or when he is abſent from the colony, the regent, or dean of the royal court, ſupplies his place in civil concerns. The members of this court, who are all lawyers from Spain, enjoy their places during pleaſure only; and they are changed, ſometimes, and ſent to the different Spaniſh provinces in America. They enjoy the higheſt degree of reſpect and conſideration at Santo-Domingo. The peoples' attention to them is ſo great that they ſtop to ſalute them, or their wives, when they paſs along the ſtreet. They diſpute precedence with the colonels, and acknowledge no one above them but the governor, as their preſident. They have *clients*, who call them their god-fathers, and who, on their account, enjoy the public favour. In the year 1781, there was a member of the council of Port-au-Prince, whom the conſequences of a ſhipwreck had brought to Santo-Domingo, and who received the greateſt attention from the members of the royal court, and every mark of eſteem and honour.

The governor of this colony, though preſident of the royal court, has no voice in the deciſions of ſuits; and accordingly, he never aſſiſts at deliberations touching cauſes between individuals. But of this I ſhall ſpeak hereafter.

Santo-Domingo is alſo the principal ſee of an archbiſhoprick, founded in 1547, by pope Paul III. Pope Julius II. erected the kingdom of Xaragua into an archbiſhoprick, in 1511, having for ſuffragans a biſhoprick at Larez-de-Guahaba; and another at the Conception-de-la-Vega; but this plan not being car-

ried into effect, he, in 1517, created a biſhoprick at Santo-Domingo, and another at the Conception-de-la-Vega, both ſuffragans of the archbiſhoprick of Seville, and both which were united, in 1527, into one, that of Santo-Domingo. Garcia-de-Padilla, a Franciſcan, and confeſſor of queen Leonora, wife of Don Manuel, king of Portugal, had been appointed biſhop of Santo-Domingo, in 1512; but dying before his conſecration, Alexander Gerardino, an Italian, grand almoner of the emperor Charles V. was the firſt who, as biſhop of Santo-Domingo, performed the epiſcopal functions in that city. Alonzo de Fuenmayor, the fifth biſhop, was promoted to the archbiſhoprick at the time of its creation, by Paul III. as already mentioned; and Santo-Domingo now rekons thirty-five archbiſhops, who have filled its ſee. The ſuffragans of this ſee at preſent are, the biſhops of Cuba and Porto-Rico, and the abbey of Jamaica; which laſt title has been preſerved by the convent of Dominicans in the capital. The archbiſhop of Santo-Domingo takes the title of *Primate of the Indies:* he enjoys a revenue of eight or ten thouſand dollars a year, together with the higheſt honours and veneration. The people in general fall on their knees to receive his benediction, while thoſe of a certain order pay him no more than the honour of a reſpectful inclination as he paſſes. It is alſo cuſtomary to kiſs his ring; and the preſident himſelf does not always neglect this ſuperſtitious duty.

At the time of the erection of the biſhops at Santo-Domingo, in 1511, the pope granted them tithes,

and firſt fruits of *every thing*, except gold, ſilver, other metals, pearls, and precious ſtones, in which they were to have no ſhare whatever. He gave them, beſides, ſpiritual authority and juriſdiction, and all the rights and pre-eminences of the biſhops of Caſtille, and which ſtill belong to them, from law as well as cuſtom.

There was, too, at the ſame epoch, a concordate between the king and theſe biſhops. He gave them the tithes, on condition that they ſhould pray for the kings of Spain, and *for all thoſe who ſhould loſe their lives in making diſcoveries.* They were alſo to diſtribute the tithes to the clergy, to the church wardens, and the poor-houſes. All the beneficies and dignities were declared to be in the gift of the king, with the proviſo, that they ſhould be beſtowed on the Caſtillians, and not on Indians; that the perſons promoted ſhould be the offspring of a legitimate union, and that their appointment, if made in the iſland, in the name of the king, ſhould be ſubject to a delay of eighteen months, in order to receive his ratification. The concordate expreſſes, beſides, that none but capable perſons, learned in the Latin tongue, ſhould be nominated; that the eccleſiaſtics ſhould have the tonſure, wear their hair round, a caſſock, open or cloſe, but deſcending to the heels, and neither red nor green, *nor of any other unſeemly colour*; that two ſons of the ſame father ſhould not be ordained; that there ſhould be no more holy-days kept, than thoſe ordered by the church; and, finally, that the tithes ſhould be taken in kind, and not in money.

The collegiate chapter created at Santo-Domingo, in 1512, had, at firſt, twenty-five members, divided into dignitaries, prebendaries, and under-prebendaries. The poverty of the iſland, afterwards, was the cauſe of the three dignitaries being ſuppreſſed; and, ſometime after, two prebendaries, which were followed by the ſuppreſſion of the three under-prebendaries; thus was the chapter reduced to ſeventeen perſons. Finally, in lieu of cannonſhips, worth four or five thouſand dollars, or more, the tithes and parochial duties did not amount to a decent ſubſiſtence; ſo that they were given up to the public treaſury, from which the chapter is allowed a competent ſalary, and this ſalary has been augmented ſince about fifty years. Each prebendary receives eight hundred dollars, and each dignitary a thouſand. Three hundred dollars of this is regarded as fixed revenue, and the remainder as aids. I have juſt ſaid that the fixed revenue is paid by the king, who accepts, in lieu thereof, the tithes and firſt fruits, or novales, of the chapter. The tithes are collected after the rate of one-tenth on ordinary crops, and of one-ſeventh on fruits. With reſpect to productions which require manufacturing, ſuch as ſugar, indigo, &c. the eccleſiaſtical dues extend no further than a twentieth. About 1785, his majeſty exempted the lands newly cleared, from all tithes whatever.

Santo-Domingo has a ſeminary alſo.

Among a number of public edifices that merit attention in this city, we may reckon the ruins of the houſe that Diego, ſon of Chriſtopher Columbus, had begun, entirely of hewed ſtone. It was in the northern

part of the city, on the ſide of the rampart running along oppoſite the Ozama. The walls are yet remaining, and ſome of the ſculpture round the windows. The roof and ceilings are fallen in, the lower floor is become a pen for cattle; and a Latin inſcription remaining over the portal, is now hidden by the hut of the herdſman.

The cathedral, built of the ſame ſort of ſtone as the houſe of Diego Columbus, lies in the ſouth-eaſt. Oppoſite its entrance is a fine ſpacious oblong ſquare, at the ſouth-weſt end of which is the town-houſe. The cathedral has a nave and two wings. It is in the Gothic ſtile, but abundantly noble and magnificent; and merits admiration on account of the boldneſs of its vault, which, notwithſtanding the earthquakes, the ravages of which are but too well known in its neighbourhood, has never, till within theſe fifteen or twenty years had a ſingle flaw. This edifice, which was begun in 1512, and finiſhed in 1540, and which was conſtructed after the model of a church at Rome, has the honour to poſſeſs the remains of a man, whoſe genius has had an influence over the whole globe; thoſe of Chriſtopher Columbus. This great man, this father of the art of modern navigation, deſired to have his aſhes conveyed to the iſland, that may be conſidered as the foundation of his fame. He even ordered, that irons, intended to recall to his mind thoſe with which calumny had loaded him, ſhould be buried in the tomb with himſelf; but the Spaniards undoubtedly refuſed to accompliſh his will, in a point which would have ſerved to perpetuate the memory of a ſcandalous and cruel perſecution.

There is no one, certainly, who does not expect to hear of a mauſoleum of Columbus, in the metropolitan church of Santo-Domingo; but, ſo far, alas! from any ſuch thing exiſting, the certitude of his mortal remains being depoſited here, is, in ſome ſort, ſupported only by tradition. As to written evidence, the incurſion of the Engliſh, in 1586, under Francis Drake, may account for a want of it; for the town being given up to pillage, and the archives of the cathedral being burnt, or otherwiſe deſtroyed, none of its records, anterior to that date are, of courſe, to be found. The moſt ancient go no further back than 1630, except one old regiſter containing the minutes of the chapter, from 1569 to 1593; and this is half deſtroyed by the worms, and by the hand of time.

Columbus died at Valladolid, on the 20th of May, 1506. His body was carried to Seville, and there depoſited; and not in the convent of the Carthuſians, on the other ſide of the Guadalquivir, as ſome authors, and eſpecially Oviedo and Zuniga, have aſſerted. It was placed before the choir, in the cathedral, under a ſtone, on which were engraven theſe miſerable verſes in Caſtillian, and which are ſtill legible:

A Castilla y Arragon,
Otro Mondo diò Colon.

The hiſtorians tell us, that from this place it was conveyed to Santo-Domingo, and there lodged in the cathedral; but they do not mention the date of the removal. The proceedings of a ſynod, held in 1683,

of which there are ſtill ſome copies exiſting, in ſpeaking of the cathedral church of Santo-Domingo, remark, that, on the outſide of the ſteps of the great altar, repoſe, in two leaden coffins, one on the right hand ſide, and the other on the left, the remains of Chriſtopher Columbus, and his brother, Don Louis; but nothing is here ſaid to direct us as to which is placed on the right, or which on the left.

As whatever relates to Columbus, muſt neceſſarily be in the higheſt degree intereſting, and eſpecially to thoſe who write on the iſland of Saint-Domingo, I was extremely anxious to procure certain information concerning his ſepulchre in this cathedral; and, for this purpoſe I applied to Don Joſeph Solano, admiral in the Spaniſh ſervice, and commanding the fleet then lying at Cape-François. The obliging diſpoſition of the admiral, the particular proofs I had before received of his inclination to ſerve me, his having lately been preſident of the Spaniſh part, and his intimate connections with Don Iſidore Peralta, who had ſucceeded him in the preſidency, all ſeemed to promiſe me an efficacious and ſucceſsful recommendation. In conſequence of my application, Don Joſeph Solano wrote in the moſt preſſing manner, and I ſhall here tranſcribe the anſwer of the preſident, Don Iſidore Peralta.

" *Santo-Domingo*, 29th *March*, 1783.

" My Deareſt Friend and Patron,

" I received your lordſhip's kind letter of the 13th " inſtant, the anſwer to which I have kept back till " now, in order to have time to get the deſired infor-

" mation relative to the ſepulchre of Chriſtopher
" Columbus, and to enjoy the pleaſing ſatisfaction of
" ſerving your lordſhip to the beſt of my power, and
" to enable you to experience on your part, that of
" obliging the friend who has requeſted you to collect
" this information.

" With reſpect to Chriſtopher Columbus, though
" the inſects deſtroy the paper in ſuch a manner that the
" archives are full of holes, I hope that I now ſend your
" lordſhip ſufficient proof that the remains of Chriſ-
" topher Columbus are encloſed in a leaden coffin,
" ſurrounded with a caſe of ſtone, which is buried on
" the goſpel ſide of the ſanctuary; and that thoſe of
" Don *Bartholomew*, his brother, are interred in the
" ſame manner, on the epiſtle ſide of the ſanctuary.
" Thoſe of Chriſtopher Columbus were brought
" hither from Seville, where they had been depoſited
" in the family vault of the dukes of Alcala, after
" being conveyed from Valladolid, and where they
" remained till removed to the cathedral where they
" now are.

" About two months ago, as ſome repairs were
" making in the church, a piece of thick wall was
" taken down, and built up again immediately after.
" This accidental event was the occaſion of finding the
" ſtone caſe above mentioned; and which, though with-
" out inſcription, was known, from uninterrupted and
" invariable tradition, to contain the remains of Co-
" lumbus. Beſides this, I cauſed a ſearch to be made,
" to ſee if there was not, in the eccleſiaſtical archives,
" or in thoſe of the government, ſome document

" capable of throwing light on the ſubject; and, in " conſequence, the canons have, upon examination, " found that the bones were, in great part, reduced to " aſhes; but that the principal bones of the arms had " been diſtinguiſhed.

" I ſend your lordſhip alſo, the liſt of all the biſhops " that have ever belonged to this iſland, which is " a more valuable curioſity than that of the preſidents; " for, as I am well aſſured, the former is complete, " while in the latter there are ſeveral chaſms, produced " by the inſects already mentioned, which are more " deſtructive to ſome papers than to others.

" As to the edifices, the churches, the beauty of " the ſtreets, the motives that led to the removal of " the capital to the weſtern bank of the river that " forms its port, I alſo ſend you ſome intereſting " particulars; but with reſpect to *the plan asked for in* " *the note*, there is an inſurmountable difficulty; " which is, that as governor I am forbidden to com- " municate it. The ſuperior underſtanding of your " lordſhip will at once perceive the reaſon."

The following certificates ſent by Don Iſidore Peralta are now in my poſſeſſion, perfect in all their forms.

" I, Don Joſeph Nunez, de Caſeres, doctor of di- " vinity in the pontifical and royal univerſity of the " Angelic St. Thomas Aquinus, dean dignitary of " this holy church metropolitan and primatial of the " Indies; do certify, that the ſanctuary of this holy " cathedral church, being taken down on the 30th of

" January laſt, in order to be rebuilt, there was found,
" on the ſide of the choir where the goſpel is ſung,
" and near the door which opens on the ſtairs, leading
" to the capitular chamber, a ſtone caſe, hollow, of a
" cubic form, and about a vare* in depth, encloſing a
" leaden urn a little damaged, which contained ſeveral
" human bones. I alſo certify, that ſome years ago,
" on a like occaſion, there was found, on the epiſtle
" ſide, another ſtone caſe, reſembling the one above-
" deſcribed ; and that, according to the tradition
" handed down and communicated by the old men of
" the country, and by a chapter of the ſynod of this
" holy cathedral church, the caſe found on the goſpel
" ſide is reputed to contain the remains of admiral
" Chriſtopher Columbus, and that found on the epiſtle
" ſide, thoſe of his brother ; not being able to verify,
" however, whether the latter be really the remains of
" his brother Don Bartholomew, or of Don Diego,
" ſon of the admiral. In witneſs whereof I have here-
" unto ſet my hand. Done at Santo-Domingo, this
" 20th day of April, 1783.

Signed, " D. JOSEPH NUNEZ DE CASERES."

" I, Don Manuel Sanchez, Canon, Dignitary, and
" Chanter of this holy cathedral church ; do certify,
" &c. *(word for word as in the preceding certificate)*
" Done at Santo-Domingo, this 26th day of April,
" 1783.

Signed, " MANUEL SANCHEZ."

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* About two feet eight inches, Engliſh meaſure.

"I, Don Pedro de Galvez, Preceptor, Canon, "Dignitary of this cathedral church, Primate of the "Indies; do certify, that the ſanctuary being taken "down, in order to be rebuilt, there was found, on the "ſide of the choir where the goſpel is ſung, a ſtone "caſe, with a leaden urn in the inſide of it, a little da- "maged, which contained ſeveral human bones; alſo, "that it is remembered, that there is another of the "ſame deſcription on the epiſtle ſide; alſo, that ac- "cording to a tradition handed down through the old "people of the country, and a chapter of the ſynod "of this holy cathedral church, the caſe found on the "goſpel ſide, contain the remains of admiral Chriſto- "pher Columbus, and that found on the epiſtle ſide, "thoſe of his brother Bartholomew. In witneſs "whereof I have hereunto ſet my hand, this 26th day "of April, 1783.

Signed, "Don Pedro de Galvez."

Such are the only proofs of the ineſtimable depoſit contained in the primatial church of Santo-Domingo, and even they are immerged in a ſort of obſcurity; ſince it cannot be poſitively affirmed, which of the two caſes holds the aſhes of Chriſtopher Columbus; unleſs, by following tradition, we determine from the difference in the dimenſions of the caſes; becauſe, that in which it is ſaid the remains of Columbus are lodged, is thirty-two inches deep, while the other is only two-thirds as deep.

Since 1783, other endeavours have been made to come at ſome facts, from the records of the Spaniſh

part, relative to Columbus; but ſtill without effect. I acknowledge myſelf extremely obliged, on this account, to the complaiſant zeal of the Chevalier de Boubée, then commander of the frigate, the Belette. This gentleman, in a voyage which he made to Santo-Domingo in 1787, took the trouble, as well for the ſake of my work, as to ſatisfy his own curioſity, to examine the archives of the chapter, which the Dean and Recorder very complaiſantly permitted him to do.

What a ſubject of reflection for the philoſopher! Scarcely are three hundred years paſt ſince the diſcovery of the new world, and already we hardly know what are become of the precious remains of the ſagacious, enterpriſing, and intrepid diſcoverer! We ſee him expreſſing an anxious ſolicitude, that his aſhes may repoſe in the capital of the immenſe iſland, which firſt eſtabliſhed the truth of his opinions with reſpect to the exiſtence of a weſtern hemiſphere; they are tranſported hither poſterior to the conſtruction of the principal edifice, the cathedral; and yet, oh! ſupine indifference for all that is truly noble! not a mauſoleum, not a monument, not even an inſcription, to tell where they lie!

I muſt, however, obſerve here, that Don Antonio d'Alcedo aſſures us, in his entertaining and uſeful dictionary, under the word *America*, that the following epitaph was placed in ſome part of the cathedral:

Hic locus abſcondit præclari membra Columbi
Cujus nomen ad aſtra volat.
Non ſatis unus erat ſibi mundus notus, at orbem
Ignotum priſcis omnibus ipſe dedit;

Divitias ſummas terras diſperſit in omnes ;
Atque animas cælo tradidit innumeras ;
Invenit campos divinis legibus aptos ,
Regibus et noſtris proſpera regna dedit.

But this epitaph does not now exiſt, and it is even forgotten in the colony.

A ſynod, held an hundred and forty-three years after the perfection of the metropolitan church, makes mention, indeed, of the remains of Chriſtopher Columbus being depoſited in that edifice ; but without entering on any explanation, although it ought to have been recollected, that the pillage of Drake, forty-ſeven years before, had cauſed the deſtruction of the archives, and that the inſects alone might have annihilated many important pieces. And this ſynod, beſides the neglect juſt mentioned, commits an unpardonable error in giving a brother to Columbus, of the name of *Don Louis*, though he never had a brother of that name, his two brothers being *Don Barthlomew* and *Don Fernando*.

But what muſt excite our aſtoniſhment more than all the reſt is, that even the family of Columbus has fallen into the general ſupineneſs, to give it no harder name. This family, by his means alone, became very conſiderable ; ſince, at his return from his fifth and laſt voyage, he was made duke of Veragua, a province of Mexico, erected into a duchy for him, and at the ſame time duke of Vega, a town in Jamaica, and marquis of that iſland. Yet, this family, from whom gratitude demanded ſo much, has not, even for its own glory, erected a monument to Columbus,

either at Valladolid, where he died, or at Santo-Domingo, where his remains are depoſited! This reproach ſtill applies to the duke of Liria, poſſeſſor, by alliance, of the immenſe riches of the family of Columbus; but it is trifling in compariſon with that which falls on the whole Spaniſh nation, for the contemptuous neglect, which it has ſhown towards a man, to whom it is indebted for the greateſt part of its renown. Columbus has not received even the tardy juſtice that is rendered to great men, when Death has diſarmed Envy of her ſtings. It was not enough that, during his life-time, he ſhould ſee the name of another given to the diſcovery, by which he had, in a manner, augmented the Univerſe; every thing muſt unite to reward his labours by the moſt ſhameful, and moſt unheard-of ingratitude. Shall I add, that in 1787, ſcarcely four years after Don Iſidore Peralta had aſcertained the finding of the coffin of Columbus, the original of the inſtrument, intended to perpetuate the fact, was no longer to be found at Santo-Domingo, where Mr. Boubee ſought it in vain, after the death of Don Iſidore Peralta. Thus, had it not been for the inclination, and motives that incited me to procure ſome particulars concerning this illuſtrious man, the authentic act, which I have above recorded, would, perhaps, have no longer exiſted. But the genius of Columbus has ſtretched its wings over the globe entire; he will ever be the glory of his age, and future times will avenge him on all thoſe who enjoy the ineſtimable fruits of his labours, and even of his perſecution, without expreſſing towards him a ſingle ſentiment of gratitude.

But, I muſt endeavour to ſubdue my indignation, which is undoubtedly participated by the reader, to purſue my account of the edifice, which contains the aſhes of this wonderful and ill-treated man.

In this cathedral is preſerved, as a moſt precious relick, a croſs, ſaid to be the very ſame that was planted by Columbus on a height near la Vega. The Indians attempted in vain to remove it, to cut it down, and to burn it. Struck with terror, they perceived the Virgin ſitting on one of the arms of the croſs, and the arrows they ſhot at her, returned to pierce their own boſoms. The emperor, Charles V. had it tranſported at his own expence. It is covered with ſilver in filigrean work, and kept under three keys, depoſited with the dean of the chapter, the elder canon, and the elder prebendary. There are indulgencies for thoſe who invoke it, and it is ſaid to have produced a multitude of miracles.

Admiral Don Ignatio Caro was interred in the cathedral, in 1707; the Caſtilian Don Pedro Niela, chief of the colony in 1714; and Colonel Don Iſidore Peralta, near the remains of Columbus, in 1786.

We may, beſides, remark at Santo-Domingo, the dwelling houſe of the preſident, which is called the palace, becauſe the royal court aſſembles there. This houſe is a little to the north of the cathedral, in a little ſquare, and faces, on one ſide, towards the Ozama. This ſquare ſerves as a market-place; that is to ſay, it brings together forty or fifty negroes, to ſell country produce. The printing-office, the priſons, and many ancient private houſes, are in the neighbourhood of the palace.

There are three parochial churches at Santo-Domingo: that of St. Barbe, which lies towards the north-eaſt of the city; that of St. Michael, which ſtands on the ſpot where ſtood a chapel, that was deſtroyed by the earthquake in 1751, and where Michael de Paſſamonte had founded an hoſpital under the protection of his patron; and that of St. Andro. But the two latter are but little more than chapels of eaſe to the firſt, being in ſome ſort, out of the limits of the city. There are, beſides, the church of St. Lazarus and the chapel of St. Antonio, near the church of St. Barbe.

The city contains three convents for men, which have increaſed in importance ſince 1782. That of the Dominicans, founded by the emperor Charles V. with a univerſity, dedicated to St. Thomas Aquinus, is in the ſouth. That of the Cordeliers, is towards the north; it was built at the expence of Ovando, in 1503, on a little hill, containing a mine of mercury; and preſident Don John Joſeph Colombo is interred in its church. The third convent is of the order of Mercy; it is to the weſt. The conſecration of its church took place in 1730, and it contains the aſhes of the preſident, brigadier Don Fernando Conflans, Ramirez de St. Yague, who died in 1723.

There are alſo two nunneries; that of the Clariſſans, nuns of the ſecond order of St. Francis; thus named after St. Clariſſa, their patroneſs. This monaſtry is ſituated a little to the north of the convent of Cordeliers. The other nunnery is of Dominicans, or the Ladies of St. Catharine, and is ſituated to the weſt of the convent of male Dominicans. All the churches

of the capital are beautiful, rich in ornaments, in vaſes of gold and ſilver ſet with precious ſtones, in pictures, in ſtatues of metal and of marble, but the cathedral ſurpaſſes the others in every reſpect.

Santo-Domingo has three hoſpitals, one of which was eſtabliſhed by Ovando, in 1503, and dedicated to St. Nicholas, his patron. Another is for incurables only, and it bears that name which muſt awaken diſtreſſing ideas in every feeling mind.

The Jeſuits had founded a college, which was begun about 1735, and finiſhed nearly twenty years after.

In this city reſide all the principal agents of the general adminiſtration, and the major part of the garriſon. This latter conſiſts of a regiment of trained militia, which, at the beginning of the preſent century replaced three companies of regulars, the firſt that were ſent from Spain into this colony, where they arrived towards the latter end of the laſt century. This regiment is compoſed of twelve companies of ſixty-two men each. There is, beſides, a company of artillery and two engineers. In time of war the militia of the colony are embodied, and their officers receive half pay in time of peace.

All the ſtaff at Santo-Domingo, is a governor, a town-major, and deputy town-major. The officers of the troops command in the places where they are detached to; and where there are no regular troops, the officer of the militia commands.

The population of the city of Santo-Domingo is not very conſiderable, and yet it is extraordinarily augmented ſince about 1780. The cenſuſes lately

taken in this capital do not amount to more than twenty thouſand ſouls of every age and ſex; but to be convinced that this is below the exact number, we have only to know how theſe cenſuſes are taken, which themſelves bear a trait of the Spaniſh character.

They are made out, ſays Valverde, by perſons appointed by the Spaniſh prieſts or vicars, and who go from houſe to houſe, to verify who do not perform their paſchal duties. This method has this inconvenience attending it, that it does not comprehend children under ſeven years of age, and it excludes the heads of families abſent from their homes, or from the city. But the principal cauſe of inexactneſs, is, one half of the parochial terrirory of the city is on the outſide of the walls.

This territory comprehends the part called *the Plains*, a great part of the Monte-de-Plate, and again as well to the eaſt as to the weſt of the city, a very conſiderable number of country ſeats, and proviſion habitations, where there are a great many families of blacks, of people of colour, and white cultivators. So that, as theſe never appear in town but in the interval between Lent and St. John's day, to fulfil the ordinance of the church, and as they remain there only a day or two at the houſe of ſome relation or friend, or with the factor who ſells their produce for them, there are always five or ſix thouſand individuals not included in the cenſus. Thus, then, the population of the city and its dependencies, ought to be reckoned at twenty-five thouſand ſouls.

What a prodigious decreaſe, if we compare this population with that of the firſt years after the diſcovery of America! When the capital contained a conſiderable number of thoſe unfortunate Indians; when the Spaniards, inſatiable for gold, crowded thither from every part of the mother country; when preparations were making for conquering Porto-Rico, Cuba, St. Marguerite, Trinidad, and many other places; for the diſcovery of the continent, and the conqueſt of Mexico; when coloniſts quitted it to go and people many other places, whether in the iſland itſelf, or elſewhere, as the town of Coro in the province of Venezuela; when its port was continually filled with ſhips coming to take in hides (of which the colony ſent to Spain more than thirty-five thouſand in the year 1587), caſſia, tallow, and even live ſtock for the other parts of America; when, in the beginning of the ſixteenth century, the rich mines of the colony, and in particular the ſilver mine found near the capital, induced the emperor to eſtabliſh a mint at Santo-Domingo, where money was ſtruck off with the ſame ſtandard as in Spain; when, in ſhort, every ſort of proſperity was known in the iſland, and more particularly in the capital, which ſerved as a point of union for all.

Nevertheleſs, even the preſent ſituation of Santo-Domingo is flouriſhing, compared to what it was from 1550 to the beginning of this century. All the riches and all the ſplendor of the colony were, to make uſe of the expreſſion of Valverde, like the delicate beauty of a flower, which hardly gives us time to admire its colours and breathe its ſweets. In a word,

the ruin of the iſland was as rapid as the progreſs of its proſperity. It would be equally difficult and tedious to enumerate all the cauſes of it, but the principal ones may eaſily be pointed out.

The firſt, which has ſomething diſguſting and horrible in itſelf, was the cruel perſecution of Chriſtopher Columbus, which produced the commiſſion given to the commander Bovadilla, and whence came, contrary to the injunction of Ferdinand and Iſabella, the ſlavery of the Indians, and the diviſion of them among the whites, to work the mines, where the greateſt part of them loſt their lives. Ovando, the ſucceſſor of Bodavilla, having done nothing but imitate, and even ſurpaſs his crimes, the colony was ſoon divided into factions, and became a prey to civil diſcord and war, which the four monks, ſent out by cardinal Ximenes, were not able to put an end to.

The Indians, now become the victims of the moſt attrocious avarice, fled to the continent, or to ſome propitious iſland; other died of the ſmall-pox, a diſtemper unknown among them before the diſcovery, and which deſtroyed more than three hundred thouſand in a very little time. Accuſtomed to an eaſy, free, and independent life, and being all at once reduced to ſervitude, and that of the moſt rigorous and laborious ſort, many other diſorders, equally deſtructive, began to make their appearance among them, and completed the extirpation of this race of men, whoſe only crime was, poſſeſſing a land, the bowels of which contained treaſures, that they alone had had the happineſs to deſpiſe. With the extinction of the

Indians came that of the products of the mines; the fifths of which had yielded to the public treaſure as much as ſix millions annually.

Other new conqueſts and ſettlements alſo contributed to the depopulation of Saint-Domingo. Marcello de Villabos, one of the auditors, took hence the coloniſts, who went to ſettle St. Marguerite. The ſame year, Rodrigue de Baſtidas, ſailed from it with a ſquadron, in order to people the coaſt of St. Martha, of which he was appointed governor. Mexico and Peru alſo exhauſted the iſland. Franciſco de Montejo drew hence the ſettlers for Yucatan; Lucas Balquez de Ayllon and Pamphila de Narvaez, thoſe they wanted for the two Floridas; and Heridia for Carthagena. The richeſt of the inhabitants were thoſe who quitted the colony the firſt on account of the civil diſſentions. In vain did an ordinance of the council of the Indies, of the ſixteenth of December, 1526, prohibit emigrations, as it excepted the caſe of conqueſts and new ſettlements, on condition of replacing the coloniſts that ſhould be taken away. The emigrations continued, and the ſubſtitutes were never found.

Saint-Domingo ſtruggled, however, in ſome ſort, againſt its decay, for a conſiderable length of time, ſince, at the end of the ſixteenth century, there were yet ſome reſources, though trifling, in the culture and numerous flocks and herds of the iſland, for which it was indebted, in great part, to the labour of negro ſlaves; but its trade with Spain was no more. It was only once in two or three years, at moſt, that a few

regiſter ſhips were to be ſeen its ports. Its only external relation was with Mexico; and had it not been for foreigners, and the Dutch in particular, the colony would have ſunk under the miſery which it had ſo long groaned under.

The court of Spain, entirely unmoved at this affliƈting piƈture, was induced, in conſequence of the contraband trade, which gave an appearance of living to the poor remains of the colony, to demoliſh, in 1606, the maritime places which ſerved as an outlet to it; and obliged the inhabitants of many of the northern parts to retire into the interior of the iſland, becauſe they were conſidered as the agents of the prohibited commerce.

Finally, the ſmall-pox, the *ſarampion*, a ſort of meaſles, the dyſentery, eſpecially in 1666, called the unfortunate year of the ſixes, ſo depopulated and reduced the colony, that at the beginning of the preſent century it was a ſort of wilderneſs. The capital, which more than any other part, had felt the deplorable effeƈts of ſo many deſtruƈtive cauſes, had, beſides, ſuffered hardſhips particular to itſelf. It was, indeed, only menaced by the attack of the Engliſh, in 1551, under Guliermo Gauſon, with a ſtrong ſquadron, and more than two thouſand troops, who were quickly driven back to their ſhips; but in the attack of Drake in 1586, conſiderable buildings were deſtroyed; and the terrible earthquakes of 1684, and 1691, threw down almoſt all thoſe that Drake had ſpared: ſo that towards 1700, there were to be ſeen at Santo-Domingo hardly any thing but ruins and rubbiſh, intermixed with great trees, which teſtified its depopulation.

Thus the iſland, the firſt diſcovered in the fourth quarter of the globe, contained only a handful of inhabitants, whoſe poverty alone prevented them from flying from it. The houſes tumbled down for want of occupiers; the lands were often without proprietors, and the boundaries of many poſſeſſions having ceaſed to be viſible, it was almoſt impoſſible for one to diſtinguiſh his property from that of another. Public contributions became, in a manner null, and the treaſury had no other ſource than the ſale of a few reams of ſtampt paper, and eccleſiaſtical bulls that were iſſued. They were obliged to defray the expences of government, and ſend annually ſums of money from Mexico. In a word, the poverty of the colony was ſo extreme, that the greateſt day of rejoicing for the city of Santo-Domingo was that on which the money arrived for the payment of the officers of government, and the garriſon. Its entrance into the town was announced by the ringing of all the bells, and the huzzas and rejoicings of the people. The delay of this remittance, on the contrary, produced conſternation and deſpair; and ſuch has been the fate of the colony, that for a century paſt, it has coſt the ſtate more than twenty-two millions of dollars. A cenſus even of 1737 ſhows, that the total population at that time, did not ſurpaſs ſix thouſand ſouls, and the capital contained hardly five hundred.

It was in order to people this immenſe territory, that the Spaniſh miniſtry ſent, at the cloſe of the laſt century, a few diſtreſſed families from the Canaries, of whom the major part deſerted, or periſhed, either by

their own miſery or by the ſickneſſes produced in the clearing of new lands.

At laſt, however, the colony emerged from its lethargy. Several new ſettlements, of ſmall and large towns appeared in different parts of the iſland; the old ones augmented in population, or extent; the houſes were rebuilt in the city, where it was even become difficult to find houſe room. In its juriſdiction appeared the ſettlement of St. Lawrence, conſiſting of Mine negroes, and that of St. Charles or of the Ileignes (iſlanders) was augmented. This latter formed by the aſſembling of ſeveral families from the Canaries, and known more commonly under the name of Ileignes town, is about two hundred fathoms from the weſtern ſide of of Santo-Domingo.

This re-eſtabliſhment was a natural effect of the augmentation of the French colony, the advancement of which bringing along with it a call for cattle, produced alſo an object of commerce, and a reſource for the Spaniſh colony. This latter was now able, with its profits to procure things neceſſary for cultivation, and eſpecially negroes, and this rendered the lands once more productive.

The greateſt part of the trade between the two colonies was carried on by ſmuggling, and ſo was that between the Spaniards and other foreigners; in conſequence of which, the government, to put a ſtop to that which was carried on by ſea, authoriſed the fitting out of ſeveral privateers. The deſperate boldneſs of poverty then ſhowed itſelf, and a number of Spaniſh creoles enriched themſelves with the ſpoils of

thoſe who came to bring them the means of exiſtence. During the war of 1740, the preſident Horrilla, ſeeing the colony totally unprovided, invited foreigners to it, and at their preſence plenty revived. The rupture between Spain and England in 1761, again encouraged the fitting out of privateers, and brought riches into the iſland; agriculture received conſiderable aid; the negroes augmented its produce, and enabled the proprietors to obtain freſh hands; the profits made by ſea were laid out on fertile land, and a great number of ſailors, at the end of the war, ſettled in the capital, there to enjoy the ſweets of peace.

Don Joſeph Solano, one of the preſidents beſt calculated to be uſeful to the colony, found that it was advantageous to the coloniſts to employ the product of the ſale of their cattle in the French part, in purchaſing negroes there, who became ſo many cultivators.

Perſuaded that it is from the land that true riches muſt come, he formed a ſociety of agriculture at Santo-Domingo, after having aſked, in the month of January, 1773, an account of the nature of that eſtabliſhed at Cape-François.

After this digreſſion, which was not totally unneceſſary here (though it may ſeem to belong more particularly to the hiſtory), and the facts contained in which are cited by Valverde himſelf, I return to the deſcription of Santo-Domingo.

Though the Spaniſh creoles love theatrical entertainments, they have none, not even in the capital;

unleſs we give this name to bull-fights, which may for them, be called a national entertainment, ſince Spaniards are every where fond of it. There are ſometimes repreſented here operas of buffoons, a ſort of farce that the French taſte could hardly tolerate; but theſe are on the public ſquare, and by the light of flambeaux. Some comedies, however, have been played at the Count de Solano's, during his preſidency.

There is a commiſſary of the inquiſition at Santo-Domingo, who is generally a canon of the cathedral. His commiſſion is rather a form than otherwiſe. He dared, nevertheleſs, ſome years paſt, demand an examination of ſome books belonging to an envoy of the French governor, who complained of the meaſure. The archbiſhop, informed of this violation of the law of nations, and ſolicited, perhaps, by the canon himſelf, the exceſs of whoſe zeal had changed into alarm, ſent one of his grand vicars to make excuſes to the envoy, alledging at the ſame time, that his public character had been miſunderſtood. Thus the hideous features of this office do not ſhow themſelves in the iſland; though, as I have already obſerved, the coloniſts do not want for ſuperſtition. They even tore the handkerchiefs from the heads of the negro ſervants of the ſame envoy, and threw them on the ground with indignation, becauſe they wore them in the church, according to the cuſtom of the French part of the iſland.

The ſtreets of Santo-Domingo are paved: there are a few carriages, ſuch as we call chaiſes: they have ſhafts, and are drawn by a horſe or a mule, on which the coachman is mounted. The movement of theſe carriages is analogous to the character of thoſe who ride in them. It is looked upon as polite, when in them, to give the right hand; but this cuſtom does not extend to the preſident, and *his dignity* forbids him to obſerve it. This conſtraint renders it impoſſible that he ſhould dance alſo, while in that office, with any other woman but his wife.

This circumſtance, ridiculous as it appears, proves what importance is given to the place of preſident, whoſe annual ſalary is forty thouſand dollars. On the anniverſary of the royal family, and on the days fixed for the *gallas* of the court of Madrid, the preſident, ſitting under a canopy, receives the viſits of the ſeveral bodies, each individual of which kiſſes his hand, as an homage due to the repreſentative of the monarch. I ſhall mention hereafter the power that this poſt confers.

There is no company at Santo-Domingo; becauſe the Spaniſh creole women, like thoſe of all other nations, are little inclined to it; and becauſe the women, whoſe fathers or huſbands are of ſome profeſſion, viſit only women whoſe families are of the ſame profeſſion; it is often the effect of certain laws even, which preſcribe ſuch a whimſical prohibition. The women are, however, agreeable enough during breakfaſt, to which the men are admitted.

The etiquette of Santo-Domingo makes it an act of politeneſs to viſit ſtrangers, inſtead of waiting for a notification from them. This cuſtom is founded on the embarraſſment that the new-comer muſt have in forming acquaintances, and in announcing himſelf to all thoſe whom he viſits. Whoever, then, wiſhes to be of his circle, makes the firſt advances.

The inhabitants of the city carry on no commerce whatever. Almoſt the whole of them have plantations, the greateſt part of which are only hattes. The richeſt of them eat little or no bread.

It is at Santo-Domingo that the poſt-office is kept. It is on the king's account, and has three mails, one for Dahabon, another for St. Raphael, and the third for Neybe. They ſet out from Santo-Domingo on the firſt of every month, arrive at the places of their deſtination on the eighth or tenth, and ſtart, on their return, in two days after. The mail of Dahabon takes in at Monte-Chriſt the letters brought each month by the packet coming from Spain, which remains three days before it proceeds for the Havanna, and which takes the letters and diſpatches for Europe.

The agricultural ſociety of Cape-François propoſed, in 1785, to eſtabliſh a regular mail, between that city and that of Santo-Domingo; the French miniſtry had even approved of the plan, by a letter to the adminiſtrators of the colony, dated the 11th February, 1786, but the tardineſs of the Spaniards rendered it abortive; ſo that, to write from the Cape, or any other part of the French colony, the letter muſt be carried to

Ouanaminthe, from whence it is taken to Dahabon on the firſt of every month, and is ſixteen days on the way between the Cape and Santo-Domingo. If the letter is for any other part of the Spaniſh poſſeſſions than Santo-Domingo, it muſt be poſt-paid as far as Oanaminthe.

The Spaniſh capital is about ninety leagues from the Cape, going by the road through St. Raphael, Azua, &c. and about one hundred leagues, by that of Dahabon, St. Yague, and la Vega; it is reckoned ſeventy leagues from Port-au-Prince; and is ſituated in 18 deg. 19 min. and 30 ſec. north latitude; and 72 deg. 37 min. weſt longitude, meridian of Paris.

The arms of the city of Santo-Domingo are, an eſcutcheon of gueules, having in the ſuperior part, two golden lions, and in the inferior, a key of Azure, on the ſide of a ſilver croſs and a crown of gueules in the middle; the ſupporters are, two lions rampant; the creſt is, a crown imperial.

Santo-Domingo is the birth place of many eſtimable men, among whom we ought to rekon Alonzo de Spinoſa, a Dominican, and a celebrated writer. Gratitude as well as juſtice oblige me to mention among thoſe who are now living there, Don Antonio Valverde, to whoſe inquiries I am indebted for a great part of what I advance with reſpect to the colony.

What I have hither deſcribed of the capital, comprehends, ſtrictly ſpeaking, only the city itſelf, and the eſtabliſhments which ought to be conſidered as its ſuburbs; but much remains to be ſaid as to its territory.

Santo-Domingo ſtands in an immenſe plain. The land lying between the city and the Jayna, is level, well watered, covered with buſhy trees or ſmiling meadows.

The woods and ſavanas come almoſt to the walls of the capital, where we do not ſee, more than any where elſe, either pleaſure or kitchen gardens; except it be in the monaſtries where ſuch have been begun.

Between the Niſao and the Ozama are eleven ſugar-mills, worked by oxen or mules, in a commodious ſituation for land or water carriage; but, though they may be eaſily approached by wheel carriages, the uſual conveyance is on the backs of animals. The moſt diſtant of theſe eleven ſugar-mills, which is Cumba-Chiqua, is ſituated on the banks of the Niſao. Some indigo and cotton manufactures are begun in this quarter.

There are alſo ſome ſugar-manufactures on the banks of the Iſabella and the Ozama. Theſe two rivers ſerve to tranſport to the capital the produce collected along their borders, as well as thoſe which are brought in carts from the plantations of Barbaroja and St. Joſeph, which are ſituated higher up. Beſides, they are, in the like way uſeful to parts ſtill more remote from them, and lying towards the *eaſt of the iſland*, by the intermediate aid of ſeveral little rivers, ſuch as the Yavacao, Mont-de-Plate, Savita, Guava-tree, Callabaſh-tree, Duey, Jaynamoſa, Orange-tree, Caſſavium, Dajao, and others, many of which might rendered navigable.

Of the nineteen or twenty ſugar-manufactures, in the diſtrict of the capital, the moſt conſiderable is that

of St. Joſeph, where ſeventy negroes might be employed. That called Jagua, wnich is alſo diſtinguiſhed, has fifty negroes; half the number that it contained when belonging to the Jeſuits.

There are yet to be ſeen at this place, ſimple *trapiches* for melaſſes, the greateſt part of which employ eight or ten negroes proviſion plantations producing rice, Indian corn, caſſavium, and other roots, with a few garden vegetables; they employ from two to ſix negroes. We ſee at times, a plantation of ſcrubbed cocoa-trees, while there might be fifty or ſixty, each producing more than twenty-five thouſand weight of cocoa. Fifty more ſugar plantations and as many of indigo might be formed between Jayna and Iſabella.

All that I have hitherto remarked of the ſouthern coaſt of the Spaniſh part lies to the weſt of the capital: we muſt now follow the road of communication hence to the north of the colony; ſtopping only to add, that the land of the plain of Santo-Domingo is generally good, but that it is much to be regretted that it has been granted to the towns-people, who are even the lords of it; this was done, undoubtedly, that Spaniſh pride and poverty ſhould ever be found under the ſame roof. Near the city the land is let to free negroes or day-labouring ſlaves, who work on it only enough to procure a ſubſiſtence, and who raiſe a few things for the conſumption of the capital.

To go from Santo-Domingo towards the northern part of its juriſdiction, we muſt go out of the New Gate, or the Gate of Conde. From the foot of the

rampart we begin to aſcend the little hill of the Ileignes, and it is hence only that the city is to be ſeen when approached in that direction. At two hundred fathoms there is a road turns off to Jayna, Bani, Azua, &c. and at a ſhort half league, the road forms a fork; the northern branch leading to the town of St. Charles, or of the Ileignes, by which one may alſo leave the capital, and come back to the fork I am ſpeaking of.

This town of St. Charles, or of the Ileignes, has a few ſtreets cutting each other at right angles, and running from the four cardinal points of the compaſs.

At the end of a good league and a quarter from the city, there is a road, which, turning to the left, leads to certain hattes and plantations in the neigbourhood. Half a league further on it paſſes on the left of a plantation, ſituated on a little eminence, at two leagues from Iſabella, were there are ſugar-canes and cocoa-nut trees. After this, having firſt paſſed by ſeveral hattes on each ſide of the road, we enter the wood leading down to the Iſabella, which is croſſed in a canoe, and which may be aſcended in the ſame manner to within four or five leagues of its confluence with the Ozama, according to the times when it has more or leſs water. It is three leagues from this confluence to where the road croſſes the river.

In leaving the Iſabella we enter a wood, which continues for a league and a half, leading away toward the north-eaſt, as far as the paſſage of the river Gribbe-Plate; a name, which, it appears to me, ſignifies that it bears ſilver along, or that it comes from a plain

where there is ſilver. We may ſay, that, from Santo-Domingo, the country is all woody as far as the Gribbe-Plate; for, in all this extent, there are no openings, except ſuch as are made by ſome ſcattering hattes and plantations.

After the little river of Gribbe-Plate, comes the ſavana of the Monge, which continues for a quarter of a league, and at the end of it the road arrives at the river, called *Guyacuſa*, *Guacuara*, and even *Goyaconaſi*, but oftener *Guyacuara*. Quitting this river we enter the ſavana Canſamanceu, which continues on to two little brooks, pretty near each other, called the brooks of Caſſavium (Yuca). From theſe brooks the road runs towards the eaſt, and winds round a little hill near the cerre de Prieta, which it leaves on the left hand, and the ſide of which is covered with wood. At the foot of this cerre lies the ſavana of Prieta, acroſs which the road paſſes. It is about a league wide, and ends at the little river Ycaque, a league and a half diſtant from the Guyacuara by the windings of the road. This river Ycaque is followed by the ſavana Sanguine, as extenſive as that of Prieta, where the road, turning away to the right, comes to the Ozama, which receives from its right bank, the rivers Gribbe-Plate, Guyacuara, and Ycaque, of which we have juſt been ſpeaking.

The Ozama is commonly fordable at this place; but in the rainy ſeaſons, a fording place muſt be ſought higher up, and one muſt even wait ſeveral days, till the water falls; an inconvenience common to almoſt

all the rivers of any conſequence in Saint-Domingo.

After croſſing the Ozama the road enters the ſavana of Louiſa, at the end of which, it leaves on the right the hatte of the ſame name, which is ſituated on the border of the wood by which the ſavana is ſurrounded; then it paſſes the ravin of Cavoa, and afterwards a little ſavana before it comes to the river of the Lemon, which is at a good league from the Ozama. Arrived at this point the traveller has paſſed the ſixth chain of mountains which I have ſpoken of, the ſlope of which is almoſt inſenſible.

From the river Lemon we come to the ſavana of the Guite, which is preceded by the hatte of the ſame name. This hatte is hardly ſeven leagues from Santo-Domingo, and yet, by the road, it is twelve. This difference is produced by the impoſſibility of croſſing the Iſabella and Ozama in favourable places, and by the neceſſity of avoiding ſwamps and marſhes, which are continually interrupting the road. Foot people may, indeed, venture to croſs theſe laſt in the dry ſeaſons, and to go over the Ozama in pirogas, or to ſwim acroſs it, as is often done; but this is impracticable for travellers on horſe-back.

At a good quarter of a league from the hatte of the Guite, is a ſtrip of woodland which ſeparates it from the fine, long ſavana of San-Pedro, which is not however, ſo wide as the ſavana of the Guite, ſince it is, at moſt, not more than a quarter of a league in width. The hatte of San-Pedro, is in the middle of the ſavana of the ſame name, from which it is two

leagues to Red-river (Bermejo), the banks of which are covered with wood.

It is at this diſtance to the north, but on the banks of the Jayna, where the commander Ovando built, in 1504, the town of Bonnaventure, which its vicinity to the mines of St. Chriſtopher ſoon rendered conſiderable; and which was erected near Bonao, a hamlet bearing the name of the lord of the manor, formed of itſelf round theſe mines from the time of their diſcovery.

Bonao, at the end of the ſixteenth century, abounded in all the productions of the country. It was founded by Columbus, in 1494, and had for its arms, in 1508, an eſcutcheon, argent, filled with wheat ears of gold, at the foot of the ſinople; and by a ſingular hazard, this place was forgotten, when, in 1512, the ſettlements of the colony were divided between the two biſhopricks.

It was in the territory granted, ſince at Bonnaventure, and on the river Jayna, that was found the famous lump of gold, ſpoken of by the Spaniſh writers, and eſpecially by Oviedo, who ſays that it weighed three thouſand ſix hundred Spaniſh dollars; without mentioning many others which were alſo of a remarkable ſize. There were annually run at Bonnaventure, as many as two hundred and thirty thouſand dollars, and at the time of when the coat of arms was granted, that of this town had an eſcutcheon, ſinople, with a golden ſun appearing through a cloud, from which fell a ſhower of gold.

Bonnaventure and Bonao, fell into decay ſoon after their eſtabliſhment, and were both abandoned in 1606. I have already obſerved, in ſpeaking of Jayna, that the diſtrict of Bonnaventure now makes a part of the cure of St. Roſe, or Jayna. A number of poor inhabitants there find employment in waſhing gold, the ſtandard of which is above twenty-three carats and a half. Valverde even ſays, on this ſubject, that in 1764, it was aſked at the control-office, from whence came the gold of the buckles that were brought hither to be weighed, and that it was aſſerted, that none had ever been ſeen ſo pure. This gold, adds he, is not found on the ſurface, but it is borne along by the water in grain or in lumps, in detaching it from the great maſs which was firſt worked, and the excavations of which are yet viſible. In 1750, inſtruments were prepared in order to work them again, but the death of Don Jacob Cienfugos, who directed the enterpriſe, and who was looked upon as an intelligent man, cauſed it to be given up.

The Bermejo, or Red-river, is followed by the ſavana of Don-Juan, where there is a hatte of the ſame name. After this the road paſſes through a little wood, and comes to a wide ravin with high banks, which is at a long half league from Bermejo.

From this ravin the high road aſcends the chain of Pardave, or the ſeventh chain, becomes crooked, very heavy, and difficult of acceſs; but the fatigue here encountered is amply compenſated by the magnificent proſpect that is beheld from the ſummit of the moun-

tain. Hence the delighted eye ſweeps round over the peninſula of Samana, Cape Raphael, the Pointe-de-l'Epee, all the ſettlements of the immenſe plains of Seybo and Higuey, Santo-Domingo and its environs, and finds no end of its variegated pleaſures, till it arrives at the eaſt of the group of Cibao. In this extenſive view there are a thouſand ſpots, which, for a time, charm the ſight, and withhold it from the general picture, by a diſplay of more pittoreſque and ſtriking beauties. All is regular confuſion, and majeſtic ſimplicity. Here the ſea, the ſhining ſurface of which appears through the intervals, forms a contraſt with the blue hills at a diſtance, while the ſight is revived by the verdure of the neighbouring plains and groves. The rivers, too, of various width, add their limpid and winding ſtreams to the enchanting ſcene, while the lofty dark-browed mountains of Cibao, crown the whole with a ſort of awful ſublimity. What ſorrow muſt the beholder of all theſe riches feel, when he conſiders, that Nature has laviſhed them in vain! That they have ſerved only to awaken the drowſy Spaniard a moment from his torpidity, in order to ſink the unhappy Indians to the grave, in labouring to ſatisfy his guilty avarice, his thirſt for gold, to him ſuperior to all but his indolence!

The traveller is too much delighted to quit this ſummit without regret; and, as he departs, he looks back to have a laſt glimpſe of what has ſo long rivetted him to the ſpot. But all in a moment diſappears; and he has now to deſcend the other ſide of

the mountain, on a ſteep and difficult road, through a wood, the openings of which preſent nothing pleaſing to the ſight. After having paſſed this wood, he enters a fine ſavana, called the ſavana of the Emerald (Aguacate), at the end of which he comes to a wide ravin, at the foot of the north ſide of the chain of Pardave, and which is a league and a half from the other ravin, at the foot of the ſouth ſide of the ſame chain.

At the ravin the road again enters a wood, and, continuing on a ſhort half league, comes to the croſſing place of the river Yaſſe, which falls, like the Lemon, or Red-river, into the Ozama, from its left bank. Having croſſed the Yaſſe, which is never dry, the wood continues on, but becomes narrower, till the road arrives at the river Arainos, which is but a ſhort quarter of a league from the laſt river. After this river alſo the road has to paſs through a wood, intermixed with glades, which are ſo many little ſavanas, at the end of which comes the ſavana of the Palience, nearly a league and an half long, in its direction north-weſt quarter-north; and a quarter of a league wide. This ſavana is cloſed by the Orange-tree river (Naranjo), which, as well as the Arainos, is never dry. Theſe rivers are but two leagues aſunder.

After Orange-tree river, which is alſo called the little Sevico, or Cevico, and which falls into the ſea at the bottom of the bay of Samana, the road enters the ſavana of Sevico, very extenſive, and diverſified with little clumps of trees, having away to its right the hatte of the ſame name, to which there is a path

leading from the road. This hatte is at about five or ſix hundred fathoms from the croſſing place of the Orange-tree river. Paſſing the path, the road continues on about another half league, before it comes to the river Sevico, or Cevico, the banks of which are very high, its ſtream deep, and its borders covered with wood. From hence to the Little-White-River (Blanco), which comes from Cibao, and is never dry, the traveller has to go a long quarter of a league, partly woodland and partly ſavanas.

Departing from this laſt river, the road begins to aſcend the ſecond chain of mountains, or the chain of Sevico, which is, at leaſt, as ſteep and lofty as the ſeventh chain. In general, it is covered with wood, though there are here and there a naked interval, or a little ſavana. The road is here extremely bad, and difficult to paſs, and is much lengthened by the turnings that it is obliged to make on account of the nature of the land; but, arrived at the top, the ſenſations enjoyed on that of Pardave are revived. Hence, are ſeen, all the country ſtretching from the bottom of the bay of Samana and forming the Vega-Real, a plain of aſtoniſhing extent and beauty. Each point is here dwelt on with pleaſure. The eye meaſures, calculates the diſtances, runs over the whole again and again; and the contemplative beholder, after having poured out his heart in gratitude to the Author of ſo meny bleſſings, is ever brought back to the unpleaſing reflection of their being beſtowed almoſt in vain on the preſent poſſeſſors.

But as we are now arrivedat the point which is the real ſeparation of the eaſtern and northern parts of the Spaniſh colony, and which ends the territory of Santo-Domingo, let us leave the traveller to repoſe, or ſatiate his view and his imagination, while we direct the reader's attention to an extent of country of about ſeven hundred ſquare leagues, forming the eaſtern part of the iſland, and of which more than ſix hundred leagues are in plains. This vaſt tract is bounded to the north by the Round-Mountain, which might almoſt be conſidered as a prolongation of the ſecond chain, and the north ſide of which falls down towards the ſouthern part of the bay of Samana; to the eaſt and ſouth it is bounded by the ſea, and to the weſt, in nearly its whole length, by the Ozama and ſeveral other rivers, which running on the ſouth of the chain of Sevico, and falling ſucceſſively into each other, carry the tribute of their waters, thus united, to the Ozama, or to the weſtern ſide of the bottom of the bay of Samana.

In this immenſe extent of level and open country, which even takes the name of *the Plains*, and which is interſperſed with only a few hills that ſeem to be the gentle extremities of trifling ridges coming from the groupe of Cibao, there are to be ſeen but a very few inſignificant ſettlements or villages, the greateſt part of which are hardly worthy of the name. This fine country is, of all the Spaniſh part, the pooreſt and moſt neglected.

St. Laurent-des-Mines.

On the left ſide of the Ozama, and oppoſite Santo-Domingo, is a little ſettlement, which has ſomething of the appearance of a village, The vicinity of the city was the original cauſe of it. It ſtands in the place where the capital was firſt founded, and where the road from Santo-Domingo to Seybe begins. If we go from this ſettlement towards the north, we find, at about a league (after a paſſing a brick-yard), the little town of St. Laurent-des-Mines, ſituated at two hundred and fifty fathoms from the eaſtern bank of the Ozama, and about a quarter of a league from its confluence with the Iſabella, and not on the weſtern bank, as laid down in the greateſt part of the maps.

Saint-Laurent-des-Mines, which can be conſidered as no more than one of the dependencies of Santo-Domingo, contains three hundred inhabitants, all free negroes, forming a cure. Theſe negroes are the deſcendants of negroes, taken from the northern part of the French colony, in the invaſions of 1691 and 1695, and other French fugitive negroes, which were aſſembled at Santo-Domingo in 1719, in order to return them, according to the orders of the king of Spain. But the Spaniards having oppoſed this by force of arms, in place of departing for the French part, they formed this ſettlement, which has taken the epithet of *Mines*, becauſe the leaders among theſe negroes were of the kingdom of the Mines on the coaſt of Africa.

Continuing on ſtill towards the north, we come to the ſecond ſettlement of the eaſt; which is that of Monte-de-Plate. It is about ſixteen leagues to the north-eaſt of Santo-Domingo, and is ſituated in the direction, north and ſouth of a line, which, ſetting off from old Cape-François, would come at the mouth of the river Macoriz, from which Mont-de-Plate is about fifteen leagues. I have already had occaſion to obſerve, that the ſettlement of Mont-de-Plate was formed by the inhabitants of Port-de-Plate and Monte-Chriſt, when they were obliged to abandon theſe latter towns. Originally, Monte-de-Plate flouriſhed, but it fell rapidly to decay, and has become, for more than fifty years paſt, a miſerable place, to which the name of *city* ſeems to have been given in irony. The pariſh of Mont-de-Plate contains about ſix hundred ſouls.

At two leagues, or thereabout, to the north-eaſt of Mont-de-Plate is the wretched ſettlement of Boya, to which the cacique Henri retired with three or four hundred Indians, the remnant of thoſe who had remained faithful to him, when the cruelties of the Spaniardt had driven him to a revolt. He choſe this aſylum after the emperor Charles V. had, to make uſe of the expreſſion of a Spaniſh writer, granted his pardon. The unfortunate people thus retired, were not more lucky than the other Indians of Haïti: they ſucceſſively periſhed; ſo that there now exiſts not one pure deſcendant of their race. There would not even remain a veſtige of a ſettlement in this place, if it was not for an image of the bleſſed Virgin with the

title of *holy waters*, in a handſome vaulted church, for which a community of Santo-Domingo ſupports a chaplain. After the extinction of the Indians, the promulgation of miracles had attracted ſeveral perſons coming from the Terra Firma, to ſettle at Boya with various deſigns; but they alſo have diſappeared, leaving only twenty-five or thirty people of a mixed race, who enjoy the privileges, at laſt conceded to the cacique Henri, to whom the emperor deigned to grant the title of *Don*. It is aſſerted, that, for a long time, the chief of the Indians at Boya, took the title of *Cacique of the Iſland of Haïti*, and that a tribunal, compoſed of Indians, was empowered to paſs ſentence, even of death, with an appeal to the royal court at Santo-Domingo. Thus Boya muſt be dear to every feeling mind, as being the laſt ſpot of the iſland, where the Indians found a place of ſhelter from their ferocious conquerors, and as yet containing a few individuals who have a drop of that blood which flowed in the veins of a peaceful people, extirpated by European avarice.

At about four leagues to the ſouth-eaſt of Boya, is the city of St. John the Baptiſt of Bayaguana. It owes its foundation to the ſame cauſe as Mont-de-Plate, and was firſt formed by the inhabitants of Leogane and Bayaha. All that I have ſaid of the different ſtate of Mont-de-Plate may be applied to this city. The pariſh contains, however a thouſand ſouls.

In the country lying between Mont-de-Plate, Boya, Bayaguana, and Santo-Domingo, there are two cha-

pels of eaſe, built about twenty years ago, under the names of St. Joſeph and Tavira, where maſs is ſaid to the inhabitants living too far from the firſt mentioned places.

It was on the heights ſituated in the diſtrict of Bayaguana, and which are called *Haïti de Roxas*, that Valverde ſaw, after having long ſought it in vain, a little quadruped, which in make and ſize reſembled a ſucking pig of a fortnight old, except that its ſnout was a little longer. It had, according to this author, but very little hair, which was as fine as that of the dogs called *Chineſe*. It had no tail at all, was perfectly mute, and lived but a ſhort time. "I know not," adds Valverde, "to which of the four ſorts of little quadrupeds "found in the iſland at the time of its diſcovery, this "animal could correſpond; becauſe Oviedo has de-"ſcribed them in a jumbling confuſed manner, in which "he has been followed by the new encyclopedia, with "the addition of other dubious expreſſions, accord-"ing to cuſtom."

Twelve leagues, or thereabout, to the north of the little iſland of St. Catharine, we find Seyvo, or Seybo, which is not that founded in 1502, by John of Eſquivel, but a ſettlement formed in the ſame canton, about ſixty years ago, by ſeveral graziers living round the ſpot, and who wiſhed for a place of aſſembly to hear maſs. Towards 1780, this place had augmented, like many others of the colony; but ſince that time it has been on the decay, and is now fallen into a ſtate that leaves no hopes of re-eſtabliſhment.

Seybo, however, is very conſiderable, compared to the reſt of the eaſtern territory. The pariſh contains more than four thouſand perſons, the greateſt part of whom are graziers or herdſmen, free negroes, and people of colour.

The grazing lands in the canton of Seybo are daily diminiſhed by the immenſe quantity of guava and icaco trees which ſpread over them, and which, beſides their encroachment on the land, form a retreat for the cattle, and cauſe ſuch as are attacked with the maggot, or any kind of diſeaſe, to periſh for want of aid.

On a line from north to ſouth, and running towards the middle of the Saone, at ſix leagues from the ſouthern coaſt of the iſland, is the city of Higuey, which is alſo known by the names of *Salvaléon de Higuey*, and *Alta-Gratia*. This city has been very conſiderable, and its territory was renowned for its fertility, and the ſugar produced on it. Salvaleon was founded by John of Eſquivel, in 1502, 1504, or 1506, (for the authors mention theſe three years), and, in 1508, it obtained a coat of arms, being an eſcutcheon, argent, a purple lion, with two mens' heads below uncovered. There are even ſome hiſtorians who ſeem to believe that Higuey and Salvaléon of Higuey were two diſtinct ſettlements, and that the latter was near the ſea. Higuey, which is the moſt eaſtern of all the ſettlements in the iſland of Saint-Domingo, gives its name to a river, and to a bay into which that river falls. The bay is alſo known

under the denomination of the bay of Yumba (calebaſs-tree). Higuey was originally dedicated to St. Denis. At the time of the decay of the colony, it was reduced ſo low as to contain no more than fifty inhabitants. During the preſent century a new church has been erected, and the population now amounts to five hundred perſons, deſcended from the moſt ancient families of the colony. All that now remains of the place where was once the court of the moſt powerful cacique of the iſland, is the fertility of its environs; an advantage, for the future uſeleſs to thoſe who know not how to turn it to account. There are three roads from Higuey to Santo-Domingo, which places are at about forty leagues from each other: the firſt, which is direct, runs along at about three or four leagues from the ſea-ſide, and croſſes all the rivers that run down to it; but, till this road comes to the place where it is joined by that which leads from Seybe to Santo-Domingo, it is little better than a rugged path. The ſecond goes throngh Seybe; and the third through Bayaguana and Boya, till it comes to the road going from Santo-Domingo to Cotuy, between the river Arainos and the Yaſſe.

From what has been here ſaid, it is obſervable that Seybe has two ways of communication with Santo-Domingo. That by the road which comes out on the eaſt bank of the Ozama oppoſite the capital, is only about twenty leagues; but that leading through Cotuy, muſt be extremely roundabout.

The inhabitants of Bayaguana, Boya, and Mont-de-Plate have their choice to come to Santo-Domingo through Seybe or through Cotuy; for, from Boya there is a high road which goes to Bayaguana, and from the latter there are two roads, one to Seybo and the other to Higuey. The latter of theſe roads leaves the river Higuey on the right, while that going from Seybo to Higuey leaves it on the left.

From Seybo to the bay of Semana there is a path, which was formerly paſſable on horſe-back, but which is now acceſſible to foot paſſengers only.

One may go from Santo-Domingo to Samana by the eaſtern part of the iſland. The Ozama being croſſed oppoſite the city, the traveller leaves the river on the left, and goes to the ſugar plantation of the Dominicans, - - - 4 $\frac{1}{4}$ leagues,

From that ſugar plantation to Los Nunos, - - - - 5

From hence to the Mata à la Carba, 3 $\frac{3}{4}$

From hence to the ſtream Bruxelles, 7

From hence to Foſſas (large ſtream), 1

Here the road divides itſelf into two branches, one going by the Purgarin, and the other by the paſſage of St. Jerome.

From Foſſas to the Purgarin, 2 $\frac{1}{2}$

From hence to Maſſas Moras, 2 $\frac{1}{2}$

From hence to Ouverture-du-Mort, 1 $\frac{1}{4}$

From hence to Grand-Savana, 1 $\frac{1}{4}$

From hence to Savana-la-Mer, 4 $\frac{1}{2}$

33 leagues.

All this road is over a level country. In going by the paſſage of St. Jerome inſtead of the Purgarin the road is about three leagues longer, but nearly as good.

When I have added here what I have to ſay relative to the coaſt and the ſoil of this eaſtern quarter of the iſland, I ſhall have completed this part of my deſcription.

After the mouth of the Ozama, the coaſt runs in an eaſtern direction as far as the point of the Little-Palm-Tree, which is oppoſite the little iſland of the Saone, without the land's advancing perceptibly towards the ſouth, except at the Pointe-de-Cauſedo, where it runs out a good league into the ſea. On the eaſt of the mouth of the Ozama the land forms a little elbow, called the Anſe-de-la-Retraite (or the Cove of the Retreat), with a narrow point, commonly called the Petite-Pointe (Little Point), or the Tourelle (Turret); becauſe there was formely a little fortification which defended the entrance, the ruins and fragments of which ſtill exiſt. In the part of the coaſt lying between the Ozama and the Pointe-de-Cauſedo, is the Callete, or Petite-Rade or (Little Road), where there is good anchorage for ſloops, and barks of a middling burden. Even ſhips may approach near the land without danger along this flat ſhore; and troops may here diſembark under ſail, which renders it a dangerous ſituation for the inhabitants in war-time.

The Pointe-de-Cauſedo once paſſed, the coaſt runs directly eaſt quite to the point of the Little-Palm-Tree. In this ſpace, more than twenty-five leagues, the ſhore, from which falls ſeveral rivers of different dimenſions, is entirely open. Little barks and launches may everywhere come cloſe in; and merchant ſhips may approach very near, and even find anchorage in the mouths of the Macoriz, Soco, Comoyazu, Romaine, and Quiabon. The rivers are capable of being made navigable in different degrees, eſpecially the Macoriz, up which the ſloops already go for ſeveral leagues. The mouth of this river forms a real port, before which is the bay of Andrez.

From the Little-Palm-Tree to the Pointe-de-l'Epee, which laſt lies in 18 deg. 15 min. north lat. and 71 deg. 13 min. weſt long. the coaſt ſtill continues open. In this ſpace we find the mouth of the river Yumba (callebaſs-tree), or Higuey, with the bay of the ſame name. This bay admits of the entrance of little ſloops, and other veſſels of a like burden. Its eaſtern extremity is formed by the Pointe-de-l'Epee.

Doubling this point, and following the coaſt towards the north, we come to Cape-Trompeur (del Enganno) or Falſe Cape, which is the eaſternmoſt point of the whole iſland, and which is ſituated in 18 deg. 25 min. north latitude, and 71 deg. weſt longitude.

After this cape comes Cape-Raphael, or St. Raphael, or the Round Mountain, lying in 19 deg. 3 min. north latitude, and 71 deg. 25 min. weſt longitude. From Pointe-de-l'Epée to Cape-Raphael, the coaſt is

eaſy to approach, and furniſhes good anchorage for launches, particularly in the mouths of the Niſibon, Maymon, and Macao, in all which there are fiſh in abundance.

The reader will undoubtedly remember, that in deſcribing the plains of the Spaniſh part, I obſerved, that the tract of land extending forty-nine leagues from the eaſtern bank of the Ozama to the Pointe-de-l'Epée, and being about twelve leagues wide, is level, except between the rivers Soco and Romaine, where there are little hills ſuſceptible of cultivation. This land, compoſed of woods and meadows (like the plain between the Niſao and the Ozama), is ſmooth, and watered by numberleſs rivers; eſpecially by the Macoriz, which is in the eaſtern mountains, near the town of Bayaguana, runs ſouth-ſouth-weſt, and falls into the ſea between Pointe-de-Cauſedo and the mouth of the river Soco; by the Soco itſelf, which has its ſource towards the ſame point; by the Cumayare; by the Romaine, which running along at about fifteen leagues from the Macoriz, but with leſs water, comes, like it, from the eaſtern mountains, and falls into the Bay des-Chevaux (Horſe-Bay); and laſtly, by the Quiabon and the Yuma or Higuey.

Each of theſe rivers receives others of leſs note in its courſe; among which we may name the Sanate, the Seybé, the Cibao, the Magarin, the Mayorazgo, the Mojaras, the Caſui, the Amirale, and many others. All theſe may become the means of watering and fertilizing the land, of tranſporting its produce, of

moving the neceſſary machines, &c. Indeed, we ſee, between the Caſui and the Amirale, the ruins of a ſtout water-mill.

It would be an eaſy matter to eſtabliſh in the plain, between Santo-Domingo and Pointe-de-l'Epée many hundreds of ſugar plantations; and eſpecially along the Macoriz, which invites the inhabitants by the commodiouſneſs of its pleaſant banks. The fertile and well-watered ſpace lying to the north of Higuey, would alſo admit of a great number, while plantations of another ſort would meet with a ready and advantageous reception on the neighbouring hills.

The mountains, which bound to the north the vaſt plain that I am deſcribing, are full of game, invite the ſportſman, and ever repay his toil. Some of theſe mountains are, indeed, difficult of acceſs; becauſe the ways over them are, at beſt, but paths; and becauſe their fertility augmenting the bulk of the trees and the thickneſs of the underwood, leads up ſuch a number of wild bines as, by their climbing and twiſting from branch to branch, form a ſort of web that is often impenetrable.

We are now come to the northern part of the Spaniſh colony.

In ſpeaking of the two firſt chains of the mountains of Cibao, which extend from Cape-Raphael to Port-de-Paix, I have obſerved that the ſecond ſinks conſiderably from the point correſponding to the bottom of the bay of Samana, nearly to the Round-Mountain, though very high and ſteep at quitting the group.

Such are the conformation and ſort of obliqueneſs of ſome ſpots in this chain, that, ſtretching along between the rivers Sevico and Yaqui (not either the great or little Yaqui), it does not prevent them, any more than the White-River, from falling into the Yuna, which, as we have already ſeen, falls into the bay of Samana. So that this chain, approaching the weſtern extremity of the bay, leaves intervals or paſſages, by the means of which the waters, running from its ſouthern ſide, fall into the ſea at nearly the ſame place as do thoſe running from its northern ſide; that is, at the bay of Samana. As to the other parts of the chain, the rivers that there riſe, follow, during the whole of their courſe, the natural declivity of the two ſides.

After this the reader will readily conceive that the northern part of the Spaniſh colony has for boundaries the ſea to the north and eaſt, the firſt and ſecond chains of mountains to the ſouth, and, to the weſt, the ſea from Cape-la-Grange, to the ſouthern ſide of the bay of Mancenilla, and afterwards a portion of the French colony as far as the upper end of the pariſh of Ouanaminthe.

But this northern part is itſelf, as it were, divided in two, by a chain of mountains, called *the chain of Monte-Chriſt*, which, from the bay of the ſame name, runs ſouth-eaſtward to the bottom of the bay of Samana, near the little Eſter, or ſalt-marſh, where it ſtops, as if to let paſs the river Yuna.

This chain of Monte-Chriſt, is abſolutely detached from all thoſe which come from the group of Cibao.

Between it and the ſea lies all the border of the coaſt, from Samana to Monte-Chriſt, and which I am firſt going to deſcribe.

I ſhall afterwards come to the ſpace between this chain and thoſe of Cibao, ſetting off from the point correſponding with the bay of Samana, and going to that, where the boundaries of the two nations cut the firſt chain: a conſiderable extent of country, which I have as yet only glanced at in reckoning it among the level tracts of the colony.

Samana.

Oppoſite Cape Raphaël, but a little more to the north-weſt, lies Cape Samana, which is called alſo Cape Reſon or Cape Grondeur. This cape forms the eaſtern point of the peninſula of Samana. Between theſe capes is the great bay of Samana, which was named by Columbus, *Bay of Arrows*, becauſe he there found a great number of Indians armed with them. Theſe Indians were ſubjects of the Cacique *Cayacoa*, who viſited the admiral on board, and whoſe widow embracing chriſtianity, was chriſtened *Donna Inès Cayacoa*.

The bay of Samana may be about ſeven leagues broad at the mouth, which faces the eaſt, that is to ſay, from Cape-Raphaël to that of Samana. Its mean breath is about five leagues, and it is twenty leagues long; though the north-eaſt and ſouth-weſt directions of the coaſt, running from Cape Samana down the

bay, ſeems to mark its beginning at the little point, called by ſome *Pointe-du-Port-François*, and by others, *Pointe-à-Grappin* (Grapling-point), and which is at no more than thirteen leagues from the bottom of the bay. Other mariners reckon, as the ſouthern point of the bay, the point called *Pointe-d'Icaque*, (Icaco-Point) which comes next after Cape-Raphaël, and lies in 19 deg. 2 min. latitude, and 71 deg. 35 min. longitude.

This bay offers a ſafe ſhelter to the ſtouteſt ſquadrons. Lying to the windward of the iſland, it has an advantage over all the other places as a maritime poſt, which renders it capable of protecting the whole gulph of Mexico, to which it is in reality a key. But the entrance of this ſuperb bay is very narrow; becauſe from the ſouthern ſide of its opening runs a breaker, which advances in a point towards *Port-Baniſter*, and between which and the northern coaſt, nature has placed the rock or ſhallow called *the rebels*. This rock narrows the entrance, ſo that between it and the land forming the north ſide in the interior of the bay, there is little more than a ſpace of eight hundred fathoms. Thus a battery on ſhore, and another on the rock, *the rebels*, would, by their croſs-fire, completely defend the entrance againſt even the ſmalleſt veſſels. If, on the contrary, an attempt was made to enter between *the rebels* and the breakers, a battery on the latter, of which they would admit, would defend this paſſage ſtill better, with the battery on *the rebels*, as the interval is ſtill narrower. Beſides theſe means of defence of the bay of Samana at its entrance, there are many others in its interior parts.

The difficulty of entering the bay of Samana, has been but too well proved by a great number of wrecks, ſince the Europeans have navigated in thoſe ſeas. It is, indeed aſtoniſhing, that it ſhould not be better known, and that Spain, which there loſt, in 1724, two galloons of ſeventy guns (the *Guadaloupe* and the *Toloſe*), under the command of Don Balthazar de Guevara, a lieutenant-general of the navy, and loaded with ſugar for Vera-Cruz, has never ordered it to be ſounded, and deſcribed ſo as to render the navigation ſafe. Perhaps this neglect is the effect of political calculation, for this ſcience ſometimes reckons misfortune an advantage. For my part, who cannot diſcover how this principle can be applicable to the bay of Samana, I ſhall cite the obſervations that a French inhabitant of Saint-Domingo, made in a voyage along the northern coaſt of the iſland, from Cape La Grange to the bay of Samana incluſive. The author has committed them to paper, and I publiſh them, that they may lead to a particular examination of this part of the coaſt, which is the terror of mariners.

According to theſe obſervations, it is a knowledge of the little iſlands of the rebels, called the Iſlands of Baniſter, that ought to ſerve as the only guide in entering the bay, on account of the breaker which continues from the Pointe-d'Icaque (which is, as I have already ſaid, about four or five leagues further in than Cape Raphael) to theſe little clumps or iſlands. But as theſe latter, being about twelve leagues from the bottom of the bay, ſeem to be no more than a continua-

tion of the land or of a point, the navigator must advance till he can perceive that they are separated from it, and then he must take such a course in the bay as will carry him through between the clumps and the peninsula, keeping very close to the right of the former, and when they are once passed, he is out of danger. However, if he wants to advance further down the bay, he must still follow the same course for some few cable's lengths, till the principle of the clumps called the *Caye-Elévantade*, is left to the north-west, when he must steer west-quarter-south-west, or else towards the Point-Martiniquois, if the weather be clear, till he discovers the fort of Samana, which is on the northern side of the bay, and at ten leagues from its bottom. Vessels may anchor at the fort by keeping the middle between the land and the little clumps of islands opposite it.

The name of *Islots-de-Banistre* and that of *Port-Banistre*, by which this anchoring place was formerly known, took their origin from a memorable engagement in 1690, between Banister, a famous English cruiser, become a pirate, and two English frigates. Banister who had a little frigate, had formed a kind of partnership with a French ship, commanded by one Lagarde. The frigates, knowing that they were anchored at Samana, entered the bay. Banister carried his guns a shore and erected a battery. With his 200 men, the crews of the vessels, he killed more than 120 of his countrymen, and obliged the two frigates to retreat: not, however, till they had sunk

his own. As the pirates had now only a little veſſel capable of containing about 80 men, they fought, and many were killed, for the preference of embarking; ſo much did they fear to be taken and hanged.

There is an anchorage within the point Icaque. Towards this point there is a rock, amidſt the breakers, that may be ſeen at the diſtance of three leagues, and this rock is the mark for knowing the two paſſages, by which veſſels may enter and come to anchor ſheltered from the breakers, in taking care not to caſt on the White-bottoms which are a head, and where there is no hold. It was for want of knowing theſe circumſtances that Mr. de Grimouard, a captain of ſhip of the line, was wrecked here. He had had, on the 17th of October, 1782, an engagement with the *London* of a hundred guns and the *Torbay* of 74, in the channel between Porto-Rico and St.-Domingo. Followed by them, he ſteered, on the 18th, towards the anchorage, called *English-Port*, which his pilot pretended to know. He doubled point Icaque, and entered the bay; but, ready to caſt anchor with ſeven fathoms water, his veſſel touched. This was on the 18th in the evening. The Scipio, his ſhip, ſoon took in water in every part of her, and in the night of the 19th ſhe went entirely to pieces.

A little before you come to the iſlands of Baniſter, you paſs the cove of Grapin, ſituated in 19 deg. 12 min. lat. and 71 deg. 39 min. longitude. Here one may caſt anchor, and land. Veſſels may alſo anchor under the lee of the *Caye Élévantade*, between it and a little rock more to the weſt.

Middling veſſels find a careenage in a place, called the Little-Careenage (Petit-Carénage), under ſhelter of the little iſland du Fond, but in the port of the town of Samana, any veſſel whatever may run her bowſprit a ſhore, on the greateſt of the clumps before the port.

All the coves, from the town of Samana to within two leagues of the bottom of the bay, and on the ſame ſide, are ſo many anchoring places, expoſed to the ſouth winds only ; but the fineſt port in the bay on this ſide of the peninſula, is that under the Point-of-the-Martiniquois.

It is, however, at three leagues before this point, that the ſettlement which the Spaniſh governement has formed at Samana is ſituated. This governement, from what it had ſeen in almoſt all the writings on St. Domingo, as well as from the conſtant deſire of the French governors to get poſſeſſion of Samana, was convinced of the importance of that bay, and at laſt, when events ſeemed to forbode the war of 1756, it endeavoured to furniſh it with inhabitants. Don Franciſco Rubio, preſident of the Spaniſh part, received orders to people Samana ; in conſequence of which inhabitants were brought from the Canaries for whom lodging places were erected. They were a ſort of framed barracks, covered wirh palm-tree leaves, placed in the lines which were to form the ſtreets and public ſquare, at a future epoch. To this firſt ſupply were added another of cows, mares and different ſorts of fowls. But, whether from want of

care, or of paſture, theſe animals, intended to provide a ſure mean of ſubſiſtence for the coloniſts, and to raiſe them from a ſtate of poverty, ſoon diſappeared. They were replaced by a ſtock of pigs, which ſeem to be a ſort of wild ones, again become tame.

A very ſmall church, dedicated to St. Barbe, and the preſbytery, are built in maſonry, as is alſo a houſe, which the vicinity of a platform with a few pieces of cannon has honoured with the name of fort. This houſe has four appartments, two of which are inhabited by the governor, who is very often no more than a ſerjeant; the third is the barrack of a corporal and four ſoldiers, and the fourth, a priſon where there are a pair of ſtocks.

A new climate and the clearing of lands, always hurtful to health, have diminiſhed this weak ſettlement, compoſed at preſent of about 250 perſons, whoſe appearance illy agrees with the proud title of, city of Samana. The people are, beſides, thwarted by the governor, whoſe permiſſion every individual is obliged to obtain, before he can go to any diſtance from the ſettlement. This chief impoſes alſo a certain duty of anchorage on all veſſels entering the bay, a good method to diſguſt whoever might be attracted there by the hopes of barter. The conſtraint of obtaining permiſſion to retire back ever ſo little, has cauſed the neighbouring lands to be cultivated, notwithſtanding they were not always the beſt. It is true this cultivation has done no more than produce a bare ſubſiſtence. The trifling quantity

of cleared land gives not the leaſt idea of a preparation for producing objects of commerce. Thus the government, or its agents, take the moſt efficacious meaſures for the fruſtration of its own views. It muſt be confeſſed, that the indolence of theſe coloniſts is alſo a cauſe, and perhaps the moſt powerful one, of their want of ſucceſs. Hunting and fiſhing, theſe want obliges them to purſue, and that want which is combatted by idleneſs loſes great part of its power.

I have ſaid, that the Point-of-Martiniquois is about three leagues to the weſt of the ſettlement of Samana, on the ſame ſide of the bay. It ſeems that a vaſt and fine ſituation, healthy air, the proximity of ſtone and wood fit for building, water in abundance, limpid and purified by caſcades, and capacious anchoring place, had better claims to the honour of a ſettlement than the port of Samana, which was preferred to it for I know not what reaſon.

In continuing along this northern coaſt towards the bottom of the bay we find, in general, a fine ſandy beach. This interval is watered by eight rivers, which make 16 which fall into this ſide of the bay, there being eight before we come to the Point-Martiniquois.

One cannot get further down the bay than to within about two leagues of the bottom, except it be in a canoe, becauſe of the mud. At the bottom there is an oyſter-bed of vaſt extent, ſome parts of which are ſeen at low water, looking like a little archipellago of black rocks. Oyſters are here taken

up by buſhels, and with very little trouble. It is ſaid that they are not ſo delicate as thoſe among the mangrove-trees, and even that they muſt be roaſted before they are eatable or, at leaſt, good.

There are three mouths in this extremity of the bay. The neareſt to the peninſula is that of the Little-Salt-Marſh; the next, that of the river Yuna; the ſouthernmoſt, that of the Great-Salt-Marſh. Neither of theſe could be the cauſe of the error, ſo long credited, that the peninſula of Samana was an iſland; an error that the hiſtory of St-Domingo, publiſhed by Charlevoix (according to the memoirs written in the beginning of the preſent century by Le Pers, his brother Jeſuit) ought to have prevented, or done away. But every thing is ſo ſoon forgotten at St-Domingo! It is not improbable that another great ſalt-marſh, which we ſee at the *eaſtern* extremity of the Bay of Coſbeck, between Jackſon and the point of Matance, and which may be taken for one of the openings of the channel, may have led ſome to look on the peninſula as a real iſland, detached from St. Domingo in the weſt, as marked in the maps; always excepting thoſe in the work of Charlevoix.

We may be aſſured, that, had this communication ſubſiſted between the bay of Samana and that of Coſbeck, the Free-Booters, for whom it was always difficult, and ſometimes dangerous, to enter the bay of Samana by its opening between Cape-Raphaël and Cape-Samana, would have found out the entrance by the bay of Coſbeck. To this con-

vincing proof comes another, furniſhed by certain obſervation; it is, that the mouth of the Little-Salt-Marſh is often obſtructed by the ſand thrown up by the tide, and which ſhuts in the boats or canoes which have been able to get into it. When this is the caſe, the owners are obliged to dig canals in the ſand, at low water, after which the water in the marſh forces away the ſand as it runs out into the bay; a circumſtance that certainly could not happen, if the Salt-Marſh had a communication with the bay of Coſbeck; becauſe the water, finding an obſtacle at one opening, would run off by the other, in place of remaining dammed up by the ſand.

In leaving the Great-Eſter, or Salt-Marſh, and going eaſtward from the bottom of the bay along its ſouthern ſide, we find the coaſt more and more irregular and rough, till at laſt it becomes inacceſſible both by land and ſea. It is compoſed of hideous rocks bearing a few ſtunted ſhrubs. It is lined with a chain of little iſlands of rock, ſome of which are not leſs than fifteen fathoms perpendicular; and between theſe iſlands and the coaſt, from which they appear to have been detached, there are immenſe depths and a very little ſpace.

Between the firſt of theſe iſlands, to the weſt, there is a cove of a demi-circular form, and a marſhy ſoil, called the Cove of Bertrand, from the name of a Frenchman, ſettled there in the laſt century. On the right ſide of this cove is a grotto, in which a man may walk upright; and further to the weſt, are mangrove-trees and oyſter-beds.

At the end of this ſtring of little iſlands is the Bay of Pearls, facing the weſt, and bounded to the north by a tongue of land. This little bay, which is about eight leagues from the bottom of the great bay, is a good league deep from weſt to eaſt. The ſtouteſt veſſels may anchor in any part of it, except on a ſhallow which riſes in the middle. It is an excellent port, well ſheltered from the winds. Ships may anchor on the right, the left, or below the ſhallow.

Advancing eaſtward from the Bay of Pearls, and croſſing the mouth of the river, Savana-la-Mer, we come to the place of the ſame name, the anchorage of which is fit for little veſſels only. This circumſtance ſhould have induced thoſe who ſettled Savana-la-Mer to prefer to it ſeveral other ſpots round the bay. The name of Savana-la-Mer is undoubtedly due to the nature of the ſituation, which is a fine ſavana near the coaſt. The ſettlement, peopled from the Canaries, is nearly facing that of Samana. It has alſo its governor and rector. The city of Samana, and the town of Savana-la-Mer were both begun in 1756, and both together do not now contain more than five hundred ſouls.

Savana-la-Mer is at the end of a plain, which is more than ten leagues long from eaſt to weſt, and four wide from north to ſouth, lying to the weſt of the Round-Mountain, and to the north of the prolongation of the ſecond chain. Nine rivers run down this plain (which is ſometimes called alſo the plain of St. Raphaël) and fall into the ſea from the ſouthern ſide of the bay

of Samana. Among theſe are the river Magua, between the river of Adders and that of Savana-la-Mer; then comes the Nicagua, &c. There are, beſides, an almoſt infinite number of ſtreams, running from the ridges by which this plain is divided from that of Seybo, to the ſouth, and from that of La Vega, to the weſt: and theſe ſtreams ſeparate the tracts of land proper for different ſorts of cultivation.

A navigator muſt know the coaſt on the ſouth of the bay perfectly well, to be able to follow it from Savana-la-Mer to the Point of Icaque; becauſe the ſhallows and breakers render the navigation very dangerous.

After theſe particulars, in ſome ſort topographical, there remain many of a nautical nature.

It is eaſy to diſcern, after what has been ſaid, how important it is for the mariner to take care not to ſuffer himſelf to be driven too near the peninſula, as the proximity of the land would take from him the winds of nearly one half of the compaſs, and leave him without the poſſibility of getting off. He ought neceſſarily to ceaſe tacking at about two leagues from the peninſula, and ſteer weſtward, till in ſight of the little iſlands of Baniſter, which mark, in ſome meaſure, the extremity of the breakers, the diagonal of which, beginning at Point-Icaque, runs about ſix leagues, from ſouth-eaſt to north-weſt.

The great difficulty of entering is not the only one that mariners find in the bay of Samana. That of getting out is full as great. It cannot take place at all, but with the land breeze; this muſt be taken advan-

tage of, then, as ſoon after it begins as poſſible, to get entirely out of the bay, if the veſſel be anchored any where near the mouth, and, if not, to get to an anchoring place ſo ſituated. If the land breeze ceaſes, or if the veſſel be in a place too low in the bay, it is often uſeleſs to weigh, for the veſſel is obliged to return to anchor at the place from whence ſhe ſailed. At other times the ſea-breezes blow ſo conſtantly, that they cauſe a detention for a long time.

It is eaſy to conceive, after theſe obſervations on the bay of Samana, that it would be indiſpenſably neceſſary, in time of war, to have a ſufficient naval force to protect the entrance of it, ſince it would be eaſy for a force very inferior to that which might be at anchor in the bay, to block the latter, and thus render it uſeleſs.

The bay of Samana might be a convenient place for the eſtabliſhment of an arſenal, docks, and a cannon foundery; becauſe the river Yuna, the moſt conſiderable, as well as the moſt rapid in the iſland, having been, ſince ſome time, rendered navigable thirteen leagues up for flat-bottomed boats or barges (in order to convey the tobacco of St. Yago, La Vega, and Cotuy), might ſerve to convey down the wood, with which all the neighbouring lands are covered. The river Camu, and many others that fall into the Yuna, would augment the facility of the carriage. All their banks are covered with mahogany, ſabineers, cedars, oaks, pines, and other trees equally fine and uſeful, and of which whole fleets might be built. Iron, copper,

end tin mines, all very near, wait for the hand of the builder: every thing, in ſhort, ſeems to ſay, that this ſuperb bay ought to have the honour of being a capital ſea-port.

The advantage it poſſeſſes of being to the windward of the iſland, had not eſcaped the French, ſince, from their firſt attempt to ſhare the iſland with the Spaniards, the Freebooters appeared at Samana. The chace alſo being eaſy and productive round the bay, attracted the Buccaniers to it.

D'Ogeron having ſailed from St. Domingo in the month of February, 1673, for St. Croix (the rendez-vous appointed by Mr. de Baas, governor-general of the American iſlands, for the attack of Curaçao), and having been wrecked at Porto-Rico, made his eſcape in June following, with three other perſons, and arrived in the bay of Samana, where they found ſome French who gave them every kind of aſſiſtance, and furniſhed them with the means of returning to the Tortue. Returning with his little armament to avenge the inhuman treatment of the French at Porto-Rico, he ſtopped again at Samana, in the month of November 1673, and took a reinforcement and ſome proviſions.

D'Ogeron was capable of ſeeing the importance of a ſolid eſtabliſhment at Samana; a point of union for the French, who lived ſcattered about for twenty years, independent of one another, having nothing in common except a paſtor, a ſecular prieſt, named Duval. He therefore thought ſeriouſly of the project, which he realized in 1674. He ſent a certain number of

men to this colony under the command of Mr. Jamet, ſince killed at the battle of Limonade, in 1691. The new coloniſts regretted the abſence of the female ſex, when a ſhip from St. Malo, carrying women to the Tortue, put in; thus furniſhed with help-mates, the population was ſoon greatly augmented.

Mr. de Pouançay, the nephew of Mr. D'Ogeron, and who ſuceeded him in 1676, looking, undoubtedly, on the ſettlement at Samana as at too great a diſtance from the other French ſettlements, gave orders to the inhabitants to quit the peninſula where they were ſettled, and go to the plain of Cape François. This order diſpleaſed the coloniſts, who obeyed it tardily and with regret. The greateſt part of thoſe that had indigo plantations remained; but, after the taking of St. Yago, by Mr. de Cuſſy, in 1690, the French at Samana were much tormented by the Spaniards, who killed a great number of them. The colony was not, however, entirely diſperſed, and it was even become once more conſiderable, when, in 1693, it was annihilated by an action which Charlevoix has doubly diſfigured, with reſpect to the fact, and with reſpect to the date, ſince he has made it take place in 1676. (Vol. 2, in 4to, page 115).

According to him, the French, after having received from Mr. Franqueſnay, the order to quit Samana, wiſhing to ſhow the Spaniards that they did not quit it out of fear, went and pillaged without reſiſtance, the town of Cotuy, the inhabitants of which, afterwards informed by a deſerter, that the French were on

a hunting party, ſurpriſed in their turn, the hunters and the people in the ſettlement, and put the whole to death.

I ſhall now relate the fact, ſuch as I find it in an examination, made by order of the adminiſtrators in the month of July 1713, before Mr. Robineau, attorney-general of the ſuperior council of Cape-François, in which certain old inhabitants of Samana relate it in the following manner.

A Frenchman named *la Fontaine*, carrying on a traffic in the fleſh of different animals, with the Spaniards of Cotuy, married a wife there. His wife, who did not like to live among the French at Samana, profited by the diſcontent of her huſband at ſome ill-treatment from the commandant, and prevailed on him to go and ſettle at Cotuy. There he excited the Spaniards to pillage the French ſettlement, conducted them, and cauſed the whole of his country people to be murdered in one night, without diſtinction of age or ſex, and all they poſſeſſed to be plundered. The few that had the good luck to eſcape, went to Bayaha, now Fort-Dauphin, and to Cape-François.

From that time the Freebooters alone, and a very ſmall number of inhabitants, had the courage to retire to Samana; till 1699, when the news being received that the Engliſh were preparing to make attempts on that place, Mr. de Galiffet ſent off, on the 24th of July, Mr. de Cugnac, a lieutenant of a detached company of marines, with four ſoldiers, and a certain number of hunters. This officer found there ſome

few French, and among others Mr. Foëſon, to whom Mr. de Cugnac transferred his poſt as commandant, when, after remaining ſeven or eight months, he returned to the Cape. Mr. Foëſon (one of the witneſſes in the examination of 1713), having a commiſſion from Mr. de Galiffet, hoiſted the arms of France on peninſula. But the inhabitants quitted Samana, in conſequence of an order of the miniſter of the 13th of January, 1700.

There is, then, no doubt that the French have ſeveral times had a real poſſeſſion at Samana; that they had ſettlements, commandants, and, in ſhort, all that indicate a public enjoyment, and political organization. Among the French we may inſtance Meſſrs. Jacques Louis Varin, Thibault, and Madame Larèche, who went afterwards to ſettle in the Quarter-Morin; and, at the Petit-Anſe, Meſſrs. Maréchal, la Taille, Vauville, Bapaume, François Sauvaget, Antoine Toby, Nicholas-Laurent. Thomas, Jean le Flamand, la Fleur, Bertrand, Charles Foreſtier, Denis Gouffier, Ollivier Foëſon (ſince lieutenant of the company of Bayaha), Jacques Lamy, (born at Samana in 1666), and Madame Frances Louis, wife of Mr. Maſſé, born at Samana in 1673.

At the ſame epoch of 1713, the reſt of the old French inhabitants of Samana, and their deſcendants, ardently requeſted to be protected in their return to that place, and it was to ſecond their earneſt ſolicitations, that Mr. Mithon, then intendant of Saint-Domingo, cauſed the examination to be taken, and ſent

it to the miniſter in the month of October following, accompanied with a juſtificatory memoire.

However, ſince the beginning of the preſent century, there has not been one hundred French really ſettled at Samana; for we cannot call ſuch, neither the *Brethren of the Coaſt*, which the fiſhery and the chaſe have invited to ſettle along the Spaniſh coaſt, ſince in their manners, they are as much unlike the French, as they are unlike the Spaniards, and perhaps more; nor an inhabitant who came from St. Vincent's about thirty years ago, and who, in the name of a Spaniſh relative, has formed a ſettlement in the peninſula.

But the poſſeſſion of Samana has never ceaſed to be a deſirable object, with thoſe who know its maritime importance. I make mention, in the hiſtory of Saint-Domingo, of the endeavours of Mr. d'Eſtaing in 1765, to obtain from Spain the ceſſion of Samana. A ſea-officer, a man who knew how uſeful the poſſeſſion of Saint-Domingo is to France, muſt neceſſarily have been fully convinced of the importance of ſuch an acquiſition. This thought ſtruck Mr. Weuves alſo. He dwells long on all the advantages that the poſition of Samana offers. But the Spaniſh government will never (at leaſt while it retains its preſent character) ſuffer the idea of making conceſſions of lands: to be convinced of this, we need only read Valverde, who almoſt falls in a paſſion at the reflections of Mr. Weuves.

Were we to conſider Samana and the peninſula, as a ſpot for cultivation, we ſhould find much leſs to

extol than in conſidering them in a maritime point of view. The peninſula, which at the iſthmus is reduced to two ſhort leagues in width, is no more than fifteen leagues in length; conſequently it could admit of but very few ſettlements, particularly of ſugar plantations; although it is watered by more than twenty rivers, ſixteen of which run towards the interior part of the bay. Many of theſe rivers have not a current always viſible; ſometimes they are buried among rocks, or, ſinking beneath a ſandy ſoil, follow a ſubterraneous and unknown courſe; at times they form caſcades, at others more rapid falls, and at others they run along a level bed. Some of their waters are enriched with gold-ſand. Beſides there are mountains on the peninſula ranged in amphitheatrical order, which take up great part of the ſurface. Their elevation is not very conſiderable, and on their tops there are often flats; but at the eaſtern extremity, and almoſt during a third of the length of the peninſula, the country is uninhabitable; as you approach the ſea it often becomes inacceſſible, on account of the rocks which cover it, and which cut and divide it in every direction.

The peninſula abounds in fine wood, another advantage as a ſpot for an arſenal and dock: on the other ſide of the bay, there is only Savana-la-Mer that can offer any idea of agriculture. Nature does not ſeem to have formed Samana for this uſeful object; but rather for a union of ſtrength and protection, a particularity, among others, in which Samana reſembles the Mole St. Nicholas.

It is then, under this point of view alone that we muſt eſtimate Samana, which is as yet in a ſtate of nature, and has ſo few inhabitants, that its fine bay and the animals which enjoy the dominion of it, have all the appearance and indications of a place entirely new.

On the borders of the bay, and of the ſalt-marſhes and the river Yuna, which form the bottom of it, we find the mangrove-tree, which flouriſhes in all the low and acquatic borders under the torrid zone, where the induſtry of man has not oppoſed its progreſs, aud with it, millions of cruſtacees which find nouriſhement among its roots, and innumerable ſwarms of mouſtique flies and muſquitoes, the frail exiſtence of which it ſuſtains by ſheltering them, from the winds; as if in gratitude for the defence their imperceptible but tormenting ſtings yield it againſts the approachs of the wood-man.

I have ſaid that, particularly in the bottom of the bay, there are great quantities of oyſters, which preſerve undiſturbed the almoſt-vegetative exiſtence allotted them by nature. Miriads of fiſh are ſeen in every part of the bay.

The neighbouring woods are the abode of wild hogs. It is true the hunters ſometimes come to diſturb theſe, but the loſs is ſoon repaired by a continual breed.

In many parts of this immenſe bay, and particularly on the little iſlands, are multitudes of birds of every kind, from the man of war bird, the cooling

oil of which is excellent for the gout and the ſciatica, to the ſmalleſt wood-pigeon, to which ſenſuality even affixes a value. All theſe republics of animals are friends, they all live in the neighbourhood of each other, and when by chance, for it is by chance, in the bay of Samana, man, the enemy of almoſt every living creature, brings death along with him into their retreat, fear hurries the feathered nations into the air, which they darken beneath them; but their quick return alone is ſufficient to prove that they have yet to learn miſtruſt.

Yet, there are ſtill mute proofs, even cloſe round the bay of Samana, that it was formerly inhabited by the Indians. We yet find, in the caverns, wooden ſwords of which Herrera ſpeaks, made of the palm-tree, which is well known to be extremely hard. In digging in the ground, we find veſſels of burnt clay, the work of theſe unfortunate people, whoſe unpoliſhed underſtanding is prefered, by all thoſe who know their deplorable hiſtory, to the bloody genius of thoſe who have extirpated them from their native land.

It would be wrong to quit Samana, without mentioning the ſingular circumſtance of a hermit who lived in that retreat for upwards of thirty years. He was born at Nantz, and had the misfortune to become a pirate. He was ſuddenly ſeized with an unconquerable horror for this infamous profeſſion, and at once conceived the project of quitting his companions, whom he had ſurpaſſed in cruelty, and of

retiring into a corner of the peninſula, where he long remained totally unknown. His ſolitary abode was diſcovered, at the end of 22 years, by one of his old comrades. The Spaniards, ſtruck with his reſolution, and the perſeverance and auſterity with which he had adhered to it, affected by the privations he had ſupported, and by the thouſand ills and hardſhips that a lone individual, without aid, without means, reduced to his natural faculties to provide for all his wants, muſt encounter, were for ever talking, and always with veneration, of John the hermit of Samana. His name, and the praiſes accompanying it, at lenght reached Santo-Domingo, to which city he was at laſt prevailed on to repair at the joint requeſt of the archbiſhop and the preſident. But the hermit was not able to ſupport the noiſe of the word, to which he had been for more than thirty years a ſtranger. He died in the capital, ſoon after his arrival, leaving, by his return to virtue, an idea to which the Spaniards add one of a religious nature; for the greateſt part of them revere his memory as that of a Saint.

After paſſing Cape-Rézon, or Cape-Samana, ſituated in 19 deg. 15 min. 40 ſeconds, north latitude, and 71 deg. 33 min. 30 ſeconds, weſt longitude, the coaſt runs towards the north-weſt, as far as Cape-Cabron, which lies in 19 deg. 21 min. 52 ſeconds, north-latitude, and 71 deg. 38 min. 40 ſeconds, weſt longitude. Near about half way between theſe two capes, but neareſt Cape-Cabron, is a little iſland under which a veſſel may caſt anchor, but ſhe muſt at the ſame time lie expoſed to north winds.

From Cape-Cabron, which takes its name from a manor of the cacique *Mayobanex*, the land runs weſtward, forming the northern ſide of the peninſula of Samana, as far as point Jackſon. In traverſing this interval, in which are the rivers Port-St-Lawrence, Lemon-River, &c. we firſt find, at a good league from Cape-Cabron, the little port called Little-Port-Goſier, which is an anchoring-place for ſmall veſſels. At a league further on, the Great-Port-Goſier, where large merchant-men may moor, but not without fearing the winds, from all the points between north and weſt incluſive. A good league hence we come to the little iſland of the Hermit, which takes its name from John of Samana, whoſe hermitage was near this place. This part of the coaſt alſo is dangerous.

After paſſing the Great-Port-Goſier, at a third part of the diſtance between it and the hermit's iſland, we meet with the mouth of the river Jayan, (which has been changed for that of St-John). This river is like thoſe which run towards the bay of Samana; that is to ſay, its current preſents falls, caſcades, hollow rocks, and chaſms, where it becomes ſubterraneous. This river, the banks of which are covered with reeds, is very full of fiſh.

A league weſtward beyond the iſland of the hermit, we come to Port-Citron (Lemon Port), where in the mouth of the river of the ſame name, is good anchorage for merchant ſhips. It is reckoned a league from this port to another anchoring-place,

called Little-Port, after which, at the end of another league, we come to a third anchoring-place, known by the name of the Terrienne. Three thouſand fathoms to the weſt of the Terrienne, are the Whales, a clump of little iſlands, a league and a half eaſt of Port-Jackſon.

There is a chain of breakers, running from Port-Citron to the Whales, and at about half a league from the coaſt. But there are chaſms in theſe breakers, through which ſmall veſſels get to Little-Port and the Terrienne. It requires, however, a perfect knowledge of theſe moorings to venture into them; for, though thoſe of the Terrienne, for inſtance, are fine, the entrance to them is dangerous. This is one of the parts of the peninſula, where the land is fit for cultivation.

After the Whales, comes Port-Jackſon, the beſt on the north of the peninſula. It is capable of receiving veſſels of any burthen. As there are ſome ſhallows, to the north of the breakers, a veſſel muſt get higher up to avoid them, and, before ſhe approaches the land, which cannot be done without riſk, ſhe muſt get oppoſite a white roch very remarkable, and then ſhe muſt ſteer direct towards a little iſland laying in the port. The paſſage has a large *key* eaſily diſtinguiſhed, with a good depth on each ſide.

Almoſt immediately after Port-Jackſon comes the point of the ſame name, whence the land runs rather ſouth-weſtward to the Great-Salt-Marſh, which lies

in the iſthmus of Samana, and which forms a port, opening to the north-weſt. This port has ſhoals and breakers on each ſide. The entrance is, however, clear, the interior part of it ſpacious and well ſheltered, and it has fourteen fathoms water. The Great-Salt-Marſh ends the peninſula in this point, and it is it, as already obſerved, which occaſioned it to be taken for an iſland. Perhaps, indeed, it would not be impoſſible, by ſufficient means, intelligently employed, to open a communication between this marſh and the bay of Samana.

From the Great-Salt-Marſh, the land runs towards Old-Cape, forming a wide bay, quite open to the winds from all the points from north to eaſt. Some maps call it, the bay of Coſbeck, others Scotch bay.

In this bay we find, firſt, Port-Matance, into which merchant veſſels may at all times enter. This port is known by a ſteep hill, much more advanced than the reſt. The entrance is, on both ſides, bordered with breakers.

Four leagues beyond Matance we come to Grand-Lagon, and at the end of another league, to Salt-River. It is next to impoſſible to anchor in either of theſe, both being ſurrounded with breakers. According to Valverde, however, there are ſome parts of the bay delightful; he even compares the coaſt of it, for this reaſon, to that between Pointe-de-l'Épée and Cape Samana.

Before we come to Old-Cape, we find Pointe-des-Savanettes (Point of little Savanas), the ſteep coaſt

of which would be very dangerous for a veſſel, land-locked in the bay of Coſbeck.

We now come to Old-Cape-François, thus named by Chriſtopher Columbus, but for what reaſon is unknown, It lies in 19 deg. 40 min. 30 ſeconds; north latitude, and 72 deg. 22 min. weſt longitude. After doubling the cape we arrive ſucceſſively at Pierre-Percée, the Falaiſes, and the Trou-d'Enfer, anchoring-places which can be of uſe to ſuch veſſels only as are coming from the weſt, and as the rapid currents prevent doubling Old-Cape. In this caſe they may put in here in the evening, in order to preſerve the diſtance they have gained during the day.

Next comes Cape la Roche, lying in 19 deg. 41 min. 32 ſecondes, north latutude, and 72 deg. 31 min 30 ſeconds, weſt longitude. Further on is the anchoring-place, called Grigri, then Port-de-la Soufrière (Port-Sulpher), ſaid to be one of the fineſt on this coaſt, and capable of receiving veſſels of the line. Between the breakers a head of it are two paſſages; the weſtern one is for great veſſels. The bottom is good in this port, and a ſteep hill in its neighbourhood is well calculated as a land-mark for thoſe who wiſh to approach it. There are again anchoring-places in the Port-des-Ananas (Pine apple-port), and in Port-de-la-Groſſe-Pointe (Port of Thick-Point); but theſe are for boats and barges only, and they muſt be well known before one can venture into them. Once in, however, the breakers are a geod ſhelter from without.

After theſe we come to the mouth of the river St. John, and, further on, to that of the Macoriz. Some maps call the ſpace between theſe two rivers, *Balm-Bay*; but ſurely the name of bay is here improperly employed. Other maps, changing it into Bay-de-Baune, have extended it almoſt from Old-Cape to Port-de-Plate.

Several leagues from the river Macoriz, but returning towards the north, we find the point of the ſame name. It was for the convenience of the inhabitants of this canton, living two diſtant from the pariſhes of Cotuy and la Véga, that the chaplainſhip of Macoriz was created, about thirty years ago. Theſe chaplainſhips are chapels or oratories, due to the zeal of the archbiſhops, or elſe to the devotion of the inhabitans. The founder, or founders pay the curate.

After the point of Macoriz, we come to Port-St-Yague, vulgarly called, Old-Port. It is ſmall, and hardly merits any other name than that of anchoring-place. Between Port-St.-Yague and Port-de-Plate is the little anchorage of Padre-Pin, the entrance of which is under the lee of two little iſlands. Its bottom is bad, and it has no ſhelter when the wind blows towards the coaſt.

Port-de-Plate was diſcovered and viſited by Chriſtopher Columbus, in his firſt voyage. It is overlooked by a mountain, the top of which is ſo white that the Spaniards thought it covered with ſnow; undeceived, they called it the Silver-Mountain, and the port, Port-de Plate (Silver-Port). In another

voyage, Columbus, who came hither with Bartholomew his brother, traced the plan of the ſettlement, which was formed by Ovando, in 1502. The entrance of the port, which is not very good, faces exactly to the north; the bottom has three fathoms water, which diminiſhes conſiderably as ſoon as the entrance is paſſed; this is attributed in particular to the mud, brought down by the two rivers, which here fall into the ſea. Beſides, in ſome parts of the port, the bottom is of ſharp rocks, capable of cutting the cables. The ſqualls from the north and north-weſt are to be feared alſo. A veſſel muſt, in entering, keep very cloſe to the point of the breaker, near the eaſtern fort; when in, ſhe anchors in the middle of the port.

The canton of Port-de-Plate greatly abounds in mines of gold, ſilver, and copper. There are alſo mines of plaſter.

At the beginning of the ſixteenth century this place was very flouriſhing. It had a coat of arms granted it, like many other places of the Spaniſh colony. It is an eſcutcheon, argent, a mountain, ſinople, capped with an F and a Y, in gold, crowned, and below, waved with gold and azure. The Spaniſh merchant-men came here in great numbers to take in ſugar, becauſe it was, at that time, one of the outlets to La Vega and St. Yago, to which places Ovando had made a fine road, the expences of which he was afterwards reproached for. Port-de-Plate was, however, pillaged by the privateers before 1543, ſince when, the decay of which I have already ſpoken,

arrived; and this place being one of the ſmuggling ports, that ſupplied the want of commerce with the mother country, it was comprehended in the proſcription of 1606, and in the order for the demolition of the maritime places in the north. The inhabitants, after the iſſuing of the order for retiring into the interior of the colony, joined thoſe of Monte-Chriſt, and ſettled the town of Monte-de-Plate. But a new population of Monte-Chriſt having obtained, under Don Franciſco Rubio, a royal permiſſion to carry on, with all nations, a free commerce, during ten years, this commerce which was very lucrative, and which brought in a ſupply of negroes, and a concourſe of foreigners, gave riſe to the re-eſtabliſhment of Port-de-Plate, which was begun with families brought from the Canaries. The preſent population of its territory may be reckoned at 2,000, or 2,500 perſons. Port-de-Plate is unhealthy from the cuſtom which the inhabitants have of drinking the water of a ravin. This water gives the fever, and particularly to perſons newly arrived. In 1788 the conſtruction of a handſome church was yet going on.

From Port-de-Plate the coaſt runs north-weſtward to the point, called Red-Cape (Cap-Rouge). Before we come to this point, we meet with Port of Marmoſets, which may receive merchantmen, but the entrancy of which is rendered difficult by the breakers. This port is followed by two anchoring-places, very near each other, called Grand-Port-Berhagne and Little-Port-Berhagne, which, notwithſtanding the de-

nomination of Port, offer anchorage for boats only.

Little-Port-Berhagne is followed by Pointe-du-Carrouge (Cas-Rouge or Cap-Rouge,) from which the coaſt runs weſtward. A little further on is Little-Port-Souffleur (Port Grampus) and after it, Great-Port-Souffleur. The firſt, for ſmall craft, and the ſecond, for merchant-men. A little iſland of rock guides to the entrance of the latter. A veſſel may enter on either ſide the iſland, but it is better to leave it to the eaſt.

After the two Port-Souffleurs, comes the Anſe-à-Baleine (Whale-cove) and Port-Caballo, Port-Cavaille (Horſe-Port). Columbus entered here on board the Caravelle, the *Pinte*, one of the three veſſels with which he made the diſcovery. As Captain Franciſco Martin Pinzo, who had ſeparated from him ſeveral days before, joined him in this place, he named it Port-de-Grace.

Port Cavaille would be one of the fineſt and beſt on this coaſt, if there were ſufficient water at the entrance; but there is but nine feet water, and in one part there is a ſhallow. Here is a careenage, in which the mariner is perfectly at eaſe; a rumbling noiſe which he ſcarcely hears at a diſtance, makes him ſuſpect that a tempeſt is agitating the waves.

There is yet the point, called Pointe-de-Briſeval, after Port-Cavaille and the Grand-Anſe-du-Nord (Great North Cove), before we come to Point Iſabella, lying in 19 deg. 59 min. 10 ſec. north latitude, and 73 deg. 37 min. 5 ſec. weſt longitude. It is after this

point going ſouthward, that we find the port, where Columbus formed the firſt Spaniſh ſettlement in the iſland. He called it *Iſabella*, after the catholic queen then reigning. He entered in during the night, driven by a tempeſt. Day-light diſcovered to him all the beauty of the port, although a little expoſed to the north-weſt wind. It is overlooked by a very high mountain, flat at the top, and ſurrounded with rocks. Columbus gave the name of Iſabella to the river alſo which falls into the port. This river is conſiderable. There are fourteen fathoms water to anchor in.

The ſettlement of the town of Iſabella, hardly begun in 1493, was given up in 1496, when its inhabitants were carried to the city of Santo-Domingo, which originally was called New-Iſabella. Thus, by a ſeries of circumſtances, as ſingular as inexplicable, the fourth quarter of the world takes a name different from that of the man who diſcovered it, and the name of the princeſs who aſſiſted him in the undertaking, and to whom he wiſhed to give a teſtimony of his gratitude, almoſt as ſoon as he beheld this new country, has not been preſerved on this firſt monument of a glory, in which ſhe, in ſome ſort, had a ſhare.

To the weſt of Old Iſabella, and between it and Pointe-la-Roche, or Point-Ruſſia, (Rocky-Point), is a little port, called the Deep-Salt-Marſh, or the Marigot. After it, comes Petit-Trou, or Marſh of the Petit-Trou.

As ſoon as we have doubled Pointe-la-Roche, we come to Sandy-Iſland. Between this latter and the

land there is a paſſage leading to Port-de-Balza, or Port of Petite-Saline, which is acceſſible in no other direction, on account of the breaker runnings from Sandy-Iſland to Cape Monte-Chriſt, or Cape la Grange, before which is ſtill another point, called Pointe-des-Mangliers (Mangrove-tree point). But all theſe three points, from that of Iſabella to that of la Grange, are no more than little anchoring-places, to enter which with ſmall veſſels even, requires a pilot, extremely well acquainted with the breakers and the coaſt. Without ſuch a guide, difficult to be found, any veſſel muſt run a great riſque of being wrecked on theſe breakers, with the loſs of crew and all on board.

Cape la Grange, or Cape Monte-Chriſt is the extremity of this part of the coaſt, as I have already ſaid. It lies in 19 deg. 54 min. 30 ſec. north latitude, and in 74 deg. 9 min. 30 ſec. weſt longitude, meridian of Paris. The name of Grange (Barn) was given it by the French, on account of its form, and that of Monte-Chriſt comes from Columbus, who named it thus on the 14th of January, 1493. It is a very high hill, ſays Herrera, in the form of a tent. This promontary, which even ſeems detached from the iſland, when ſeen at a ſmall diſtance, is perceivable a great way off, and if the weather be ever ſo little clear, it is plainly to be ſeen with the naked eye, from Cape-François, from which it is fourteen leagues. A ſtrip of level land joins Cape la Grange to the territory of Monte-Chriſt, and it is owing to this, that the cape has been taken for an iſland.

After doubling this cape, we find the bay of Monte-Chriſt, running nearly ſouth-weſt. It is formed by Cape la Grange, on one ſide, and Pointe-des-Dunes (Down-Point), on the other. Theſe two are about 6,500 fathoms from each other. The bay is about 1,400 fathoms deep, and its winding is nearly four leagues. At about 900 fathoms from Cape la Grange, deſcending the bay, we find the little iſland of Monte-Chriſt, 350 fathoms from the ſhore. One may ſail between the two with two, four, and five fathoms water; and about 250 fathoms further on is anchorage in ſix, ſeven, eight, and even ten fathoms. A league and a quarter from Cape la Grange, is a battery intended to protect a landing-place of 100 fathoms wide, which is below, and oppoſite the town of Monte-Chriſt.

The town of Monte-Chriſt, ſtanding at 800 fathoms from the ſea-ſide, riſes in an amphitheatre on the ſide of the coaſt, which is very high all round this bay. The town is 200 fathoms ſquare, which ſpace is divided in nine parts, cut by two ſtreets running from eaſt to weſt, and two others from north to ſouth. Monte-Chriſt, which alſo boaſts of a coat of arms, was founded in 1533, by ſixty labourers ſent hither from Spain with their families, in conſequence of a bargain made by the government with Bolegnos, an inhabitant of Saint-Domingo. It was evacuated in 1606 (as before obſerved), when the inhabitants conſidered as ſmugglers, were forced back into the interior of the country, and became, in conjunction with the inhabitants of Port-de-Plate, the founders of the

town of Monte-de-Plate. Monte-Chriſt, as well as Port-de-Plate had been an out-let to the ſettlement of la Vega and St. Yago; but during the war of 1756, between France and Spain, the government having ſent ſome *Canarians* hither, they formed a ſettlement. I have ſaid, in ſpeaking of Port-de-Plate, that Spain made a neutral port of Monte-Chriſt, for ten years. The proximity of this port to the French colony, and particularly Cape-François, was the cauſe of a contraband commerce from which the Spaniſh part derived great advantage. Monte-Chriſt becoming a point of connection for the two moſt commercial nations of Europo, deadened all the projects of war, and, more than once, ſerved to prove the love of gain ever prevails over that of war, and over every ſentiment of patriotiſm. Monte-Chriſt became the medium of plenty for all the places near it in the Spaniſh part. There brought ſuch an influx of riches, that the piece of gold, called half-joe (worth eight Spaniſh dollars), was become the moſt common; and when Spain took a part in the war, the town of Monte-Chriſt; fitted out, at its own expence, ſeveral privateers, and theſe alſo became a new ſource of proſperity. But theſe happy effects diſappeared with their cauſe, and Monte-Chriſt is again become a very poor place, deſtitute of every reſource, but that of cattle raiſed in its territory, and ſold to the French. It was a little while in agitation, in 1779, to make that port free again, on account of the war.

The population of Monte-Chriſt and its dependencies may be computed at three thouſand ſouls. The houſe, called the Government-houſe, overlooks the town. The commandant reſides in it. It is ſituated a little towards the ſouth. There are yet to be ſeen the ruins of another houſe in maſonry, having a balcony and a roof of hollow tiles, which is a clear proof that it belonged to a Frenchman, who had ſettled at this place, while it was looked upon as a neutre. There is a trifling garriſon at Monte-Chriſt.

At about a league from the battery, following the winding of the bay, is the river of Monte-Chriſt, or to ſpeak more correctly, the river Yaqui, which has two mouths, at 300 fathoms from each other, but which form a ſingle ſtream at a quarter of a league higher up. Columbus named this river the Golden-River, in 1493, when he firſt ſaw its mouth, believing that its ſands contained grains of that metal. But, having croſſed it ſince, in his journey from Port de-Plate to Cibao, and not knowing it to be the ſame, he gave it the name of Reedy-River. The poſition of the town relatively to the river, obliges the inhabitants to fetch their water from a great diſtance. For this purpoſe they make uſe of aſſes, which are here, of courſe, very common.

The land, in the environs of Monte-Chriſt, is ſandy and very ſteril. Its ſituation, which may contribute to its ſalubrity, has nothing elſe agreeable in it. The river which runs in it contains great numbers of crocodiles.

It is 3,000 fathoms from the weſtern mouth of the Yaqui to the Pointe-des-Dunes (Down-Point) which encloſes the bay.

Nearly oppoſite the town of Monte-Chriſt, and at more than 5,000 fathoms to the weſt, lies the *Petit-iſlet de Bois* (Little-Woody-Iſland), one of the ſeven, called the *Seven Brothers*. From the weſtern border of this iſland to the eaſtern border of that which is called the *Weſtern-Iſland* (which name marks its ſituation relatively to the ſix others), and which is nearly in a line with the Little-Woody-Iſland, it is no more than about 4,200 fathoms. At about 1,500 fathoms to the north-weſt of the Little-Woody-Iſland, is the *Great-Woody-Iſland*. To the ſouth of this latter, and almoſt oppoſite it, at the diſtance of about 3,000 fathoms, is the little Iſland of *Toirou*, which lies about 2,000 fathoms to the weſt of the Point-des-Dunes (Down-Point). At 1,200 fathoms from the *Great-Woody-Iſland*, in a direction nearly weſt-north-weſt, is the *iſlet-à-Dumoulin* (Dumoulin's Iſland), and to the ſouth-ſouth-weſt of this latter, at the diſtance of 1,000 fathoms, is the *iſlet-à-Garcin* (Garcin's Iſland). *L'iſlet-à-Dreſſel* (or Dreſſel's Iſland) is 2,000 fathoms to the ſouth of *Garcin's Iſland*.

On the ſouth ſide of the Great-Woody-Iſland, and that of Toirou, there is an anchorage of four, five, and ſix fathoms of water, on a ſandy bottom; and on the ſouth of Dreſſel's Iſland, on a bottom of weeds and ſand. But on the eaſt and north of this latter iſland, there is a ſhallow running acroſs to the Weſ-

tern-Iſland. From this iſland alſo there is a ſhallow which runs towards the ſouth-ſouth-weſt. But, generally ſpeaking, one muſt know theſe waters exceedingly well to attempt a paſſage among a chain of ſhoals, forming a circumference of about ſeven leagues; the northern point is, however, leſs ſhoaly, for about 1,000 fathoms, than Cape-la-Grange. Beſides, as a mariner cannot be driven here but by northerly winds, or thoſe from the north-weſt, or weſt, or elſe to take ſhelter from an enemy, ſuch mariner, arrived within the *Seven Brothers*, would undoubtedly prefer making to Fort-Dauphin, or to the Bay of Mencenilla, rather than moor his veſſel in ſuch anchorage. In conſequence of ſeveral wrecks, and of the ſhelter that Perkins, a famous Engliſh privateer commander on the coaſt of Saint-Domingo during the war of 1778, found among the Seven Brothers, induced Mr. Bellecombe, to have a chart of thoſe iſlands taken by Mr. Delaage, a lieutenant in the navy, commanding the cutter the Pivert.

In doubling the Pointe-des-Dunes (Down Point), and going towards the ſouth, we find, at a little more than 2,000 diſtance, the Point-des-Mangliers-Gris (Grey Mangrove-Point), and, at 2,000 further, the Point of Ycaque, (Icaco-Point), which is the northern point of the Bay of Mancenilla.

The bay, opening to the weſt, is about 4,000 fathoms deep, from weſt to eaſt, and 2,800 wide, from north to ſouth, between the Point of Ycaque and the land, which, running eaſt and weſt, forms the ſouthern

side of the bay. The general form of this bay augments its extent. The Point of Ycaque being no more than a tongue of land, the extremity of which is not more than sixty or eighty fathoms wide, the bay falls back on the north side, and runs more than 2,500 fathoms up this tongue. Here it forms, as far as a point, called the Point-du-Boucan-à-Voleur (Robber's Coooking Place), lying on the eastern side of the bay, the Ester-des-Moucles, which is marshy, and almost dry, and which communicates with the sea at the Pointe-des-Mangliers-Gris. From the bottom of this Ester, or salt-marsh, the south side of the bay, it is reckoned to be about two leagues and three quarters.

From the Pointe-du-Boncan-à-Voleur, the land at the bottom of the bay running nearly south-east, this part of the bay becomes still wider, and affords excellent anchorage, even for vessels of the first size; except it be in a little cove which lies behind the Pointe-du-Boucan-à-Voleur; in the Ester, or salt-marsh of Tapion, which lies nearly in the east of the Point of Ycaque; and in the Ester-des-Vases, larger than the preceding one, and lying precisely in the north-east angle of the bottom of the bay; because, in all these three places, the water is too shallow.

On the south of the Ester-des-Vases, the coast begins to run east and west, and, at 5,500 fathoms from the beginning of the Ester, we find the mouth of the river of the Massacre, which also is in the bay of Mancenilla, and which is now the point of separation of

the French and Spaniſh colonies on the north of the iſland.

The bay of Mancenilla, though a very fine one, is not ſo uſeful as it might be, if its bottom were well-known. There are ſeveral ſhallows in it; a circumſtance to be attributed to the overflowings of the river of the Maſſacre, which roll into it wood, ſand, and ſtones, in great quantities. Perhaps theſe overflowings would render it neceſſary to ſound the bay annually, after they are over. In general, it is prudent, on entering, to keep cloſer to the point of Ycaque, than to the ſouth ſide of the bay; becauſe the ſandy point has no rocks. The bottom of the bay is muddy.

The river of the Maſſacre, the mouth of which, as already mentioned, lies to the north, is, during a league, from five to twelve feet deep, and pretty wide; but its bed is often full of the wood which the current brings down. This wood collects together in ſome places, and forms a ſort of baſons, and here the crocodiles make their abode. The river is very full of fiſh, an advantage that has but too often attracted the veſſels of war to the bay of Mancenilla, and retained them there. It is here that are found thoſe enormous mullets which are the pride of the table at Cape-François. In the times of the floods, theſe fiſh are driven towards the bay, where negroes, well practiſed in the buſineſs, fiſh for them.

Fiſhing in the bay is difficult enough, on account of the wood, of which I have ſpoken. The negroes muſt be good divers; becauſe they are often obliged to go

to the bottom and diſentangle the ſeine; but when it gets near the beach, it is a ſingular and ſtriking ſpectacle, to ſee the negroes, the fiſh, and the crocodiles, all flouncing about in the water together. The boldneſs of the negroes ſeems to ſtrike the crocodiles with ſtupidity. They tamely ſuffer themſelves to be killed with clubs or ax-handles. The negroes knock out their teeth, which they ſell to make corals, the garniture of which ſerves to mark the degree of luxury or pride of thoſe who hang them to the necks of their children.

The reader would undoubtedly be aſtoniſhed that Frenchmen ſhould go to fiſh in the Spaniſh territory, did I not inform him that the Spaniſh preſident ordinarily grants permiſſion to ſuch perſons as are recommended to him by the French governor. Theſe permiſſions, however, do not always ſhelter them from the vexations of a Spaniſh advanced poſt, which is ſtationed in the neighbourhood, and which ſometimes ſtops both the fiſhermen and the boats. But, intelligent proprietors know, as it is ſaid, that theſe interruptions only mean, in plain Engliſh, that it is high time to renew certain little preſents, to which they attribute the power of operating a perfect reconciliation.

I ſhall return to the river of the Maſſacre, when I begin the deſcription of the French part.

Now let us take a general view of the coaſt, from the Cape of Samana to the Bay of Mancenilla, comprehending an extent of more than eighty leagues, taken in a right line.

The moſt ſtriking circumſtance, and that, perhaps, which is the moſt proper to mark the character of the two nations, is, to ſee on the weſt ſide of the river Maſſacre, ſettlements where every thing beſpeaks an active induſtry, and a degree of wealth that extends even to objects of luxury; while on the other ſide, all appears barren; for, here and there a ſpot, where the cultivator hardly raiſes what is neceſſary to the ſupport of animal life, cannot be ſaid to do away the uniform ſadneſs of the proſpect. It reigns, in ſome ſort, from Samana to the eaſtern bank of the Maſſacre, and the height of the chain of Monte-Chriſt ſeems to add to it, if that be poſſible. Nothing but poverty preſents itſelf, a poverty the moſt difficult to be cured, becauſe accompanied with pride. Many parts of long extent are well adapted to ſettlements of divers kinds; but Nature waits for the aid of man, and man, if he appears here, is willing to do nothing, neither for her nor for himſelf. Hence the borders of the Bay of Mancenilla are uſeleſs; though it would be poſſible to drain them, and eſtabliſh excellent manufactures.

We have ſeen that, except the towns of Monte-Chriſt, Port-de-Plate, and Samana, to which the name of town is far from being due, the northern coaſt of the Spaniſh part is almoſt uninhabited. However, all the lands near the ſea-ſide are granted, not in ſmall lots, which would ſuppoſe a number of proprietors, and a deſign to cultivate, but in large grants. One of the objects in ſoliciting theſe tracts, is the fiſhery;

but a much more important one is, the hunting of the wild hogs.

The ſeaſon for this hunting is that time of the year, when a ſort of palm-tree bears bunches of a little grain, of which the hogs are very fond. The Spaniſh hunter, if alone, goes armed with a lance, a *machette*, and a knife, into thoſe parts of the woods where the palm-trees moſt abound, He has dogs with him, which, upon ſight of the wild-hog, fly round him and keep him at bay, till the hunter comes to kill him with his lance. The game is now opened and his entrails taken out; the head and feet are thrown away, and the hunter ſhoulders the carcaſs, which he ſometimes divides, to be able to carry it home the more conveniently.

If, on the contrary, there are many hunters together, they chooſe a ſpot where they expect the chaſe to be productive; there they raiſe a little hut, or *ajoupa*, covered with branches, or palm-tree leaves. They then fix bars ſupported on forks, on which the flitches are ſalted and dried. When a good quantity are collected, they are packed together, and carried home; often by water, if the chaſe has been conſiderable.

When the hunters are furniſhed with powder, they hunt for other game at the ſame time; for, the ducks, teals, and wood-pigeons, fly in clouds, particularly in the Bay of Mancenilla and that of Coſbeck, of which the wild animals have a ſort of excluſive poſſeſſion.

Almoſt all the coaſt is lined with mangrove-trees, which always indicates a marſhy ſoil. There are ſome

of theſe trees big enough to make a good ſtout rafter. This plant is uſeful too in another way, its bark makes excellent tan; but the French only profit from this, and the neglected ſtate of the coaſt, favours them in ſo doing. Perhaps, were care taken to cut the tree after having barked it, uſeful ſcions might ſpring out, whereas, the trunk left ſtanding, rots, and the root periſhes. This cuſtom will, without doubt, oblige them to penetrate further into the iſland, which will augment the difficulty, and that ſort of living martyrdom which the barkers ſuffer from the ſtings of the *mouſtiques*, and againſt which there is no defence but that of a thick ſmoke, well calculated to betray thoſe, who are on ſo dangerous an errand in a foreign territory. Theſe mangrove-trees form an abode for crabs without number, and an almoſt continued chain of oyſter-beds. Some mariners have aſſerted, that the water, after remaining ſome time round the ſtems of certain mangrove-trees, becomes a good febrifuge.

The land along the coaſt bear alſo very fine woods, fit for different uſes, whether for burning or building. Frenchmen venture to cut them down, at leaſt for burning, and, in general, ſell the produce of their voyage at Cape-François. Theſe ſort of adventures are not always without riſk; for the noiſe of the axes and of the falling trees, may perchance awake ſome Spaniard from his apathy; he informs his neighbours, in hopes of ſeizing the woodmen, and in greater hopes of getting their ſhallops and proviſions.

The breakers, ſo common along the northern beach, afford alſo a reſource with regard to the fiſhery, for which thoſe who go to fetch tan and wood through them are the beſt, and almoſt the only pilots, becauſe the Spaniards rarely go from land. Several of theſe breakers are ſeen at low water, and diſcover madreporal, coral, ſea-plants, and other ſubſtances, an examination of which would be intereſting to the naturaliſt. Divers animals live in theſe aquatic abodes, ſome ſkim on the ſurface, whilſt others remain ſequeſtered in the clefts. There are lobſters of a prodigious ſize, and ſeveral ſorts of ſhell-fiſh, ſuch as the cockle and the ſea-ſnail.

The cavities of ſome of theſe breakers, ſerve at low water, as reſervoirs or fiſh-ponds. The fiſh may then be, as it were, laded out; but the French would deſtroy them, if they went more frequently, by their covetouſneſs to take even more than they know what to do with. The little diſturbance that the fiſh find in theſe retreats attracts, beſides, numbers of ſea-cows, *(manati, lamantin)* and ſharks. The former, notwithſtanding their delicate ear, that advertiſes them of the moſt diſtant danger, do not always eſcape the harpoon; but, if ſtruck, they plunge with the ſwiftneſs of an arrow, ſeek ſome cleft in the rocks; and thus rob the fiſherman of his prey, and of the inſtrument with which they are pierced. The ſhark, rendered bold and obſtinate by his voracity, is very hard to kill. Pierced, knocked, and bruiſed, completely ſkinned in a certain length of his body, and thrown up on the

beach for dead, he ſometimes, when the tide riſes and ſets him afloat, returns with eaſe and in triumph to his native element.

We muſt now turn to examin the ſettlements, between the chain of mountains of Monte-Chriſt to the north, and the firſt and the ſecond chain of Cibao to the ſouth.

In ſpeaking of the territory of Santo-Domingo, I conducted the reader to the top of the chain of Sévico, which bounds towards the eaſt, the territory which I am now going lead him over.

Cotuy.

With the northern ſide of the chain of Sévico, begins the territory of Cotuy. It is bounded to the eaſt by the bay of Samana, to the norh, by the chain of Monte-Chriſt; to the weſt by the territory of la Véga; and to the ſouth, by the chain of Sévico itſelf.

From the point on the ſummit of Sévico, acroſs which the road goes, and which is about twenty five leagues from the city of Santo-Domingo, the traveller deſcends towards Cotuy, along a road full as difficult to paſs as the one on the other ſide of the mountain. At the bottom is the river Yaqui, the third of that name in the Spaniſh part. It is never dry and is not, in reality, more than a league and a half from the White-River, which runs at the ſouthern foot of the mountain of Sévico, but the windings of

the road double, perhaps, this diſtance. From the river Yaqui the road aſcends pretty ſuddenly to a flat covered with wood ; after which it again deſcends to a deep-banked ravin. Here it enters a ſavana, a good league long from noth to ſouth, and half a league wide. It is very uneven, being full of little eminences. A ravin, a league an a quarter from Maguac, terminates this ſavana, and divides it from an other, called the Grand-Savana, which is more than 2,500 fathoms from the river Yaqui, and which may be about a league and a half from north to ſouth It is wholly ſurrounded with wood. After croſſing the ſavana, the road enters the wood, where at the end of three hundred fathoms, we come to the Maguac. This river is never dry ; the croſſing place is at near a league from its mouth, which opens into the Yuna, and after having paſſed it, we again enter the wood, continuing on to a little ravin, where we croſs a ſavana of about half a league wide, and bordered by a ſtrip of wood-land. And now, at a league diſtant from the river Maguac, we come to the town of Cotuy.

This town is ſituated at half a league from the right bank of the river Yuna, which becomes unnavigable near this place. Cotuy contains not more than 160 houſes, and theſe are ſmall and ſcattered, which gives it a very irregular appearance. It is in the middle of a little ſavana, of about a quarter of a league in extent, and ſurrounded with wood. The town of Cotuy is nearly thirty leagues from Santo-Domingo,

and about twelve leagues from the bottom of the bay of Samana and the town of la Véga.

The ſettlement of Cotuy was formerly further advanced towards the north. It was at firſt called the Mines and Mejorada (the Privileged), when Roderigo Meſcia founded it in 1505, by order of the commander Ovando. The name of the Mines was given to it, becauſe there were mines in its territory, and ſeveral gold ones were working at that time. But from the year 1520, workmen began to be wanted here, as at the mines of Bonnaventure. In the mountain, of Maymon, whence comes the river of the ſame name, there is a very abundant copper mine, and this copper is ſo riſh, that it is ſaid, by refining it, eight *per cent* of gold may be produced. In 1747, Don Gregoire-Alvarez Traviéſo, having formed a partnerſhip with ſix other perſons, began to work this mine, and Valverde tells us that his father, one of the partners, directed the undertaking during three years, and that he paſſed one year on the ſpot. In this mine there is an excellent *lapis-laſuli*, of which Mr. Charitte carried ſome pieces into France, in 1714, and a ſort of chalk, or ſtreaked plaſter, that ſome painters think preferable to bole for gilding. Two mines of load-ſtone are found joining to the laſt mentioned one. Not far from the mountain of Maymon is another mountain, called the Emerald, becauſe it contains of that precious ſtone. In the chain of Sévico and its neighbourhood, there is alſo pure iron, of the very beſt quality ; which might eaſily be conveyed hence by means of the river Yuna.

Cotuy which had the avantage of being ſituated near the famous mines of Cibao, was not on that account leſs depreſſed and abandoned, like the reſt of the Spaniſh part, at the beginning of the preſent century, at which time it contained hardly five hundred inhabitants. Since, it had revived, and had profited by the circumſtances of wihch the colony had taken advantage, in the interval between 1744 and 1763 ; but both have ſince loſt this advantage. However, in ſpite of its decay, Cotuy contains, at leaſt, ſix thouſand ſouls in its territory, from among whom have been taken, in part, the perſons who form the pariſh of Macoriz, which takes its name ſtom the river, that falls into the ſea in the bay of Balm. There are, in this territory, a conſiderable number of poor inhabitants, who hardly ever ſtir from home, and who are not always included in the cenſuſes ; and at leaſt as many others perſons, deſcended from the firſt European proprietors.

According to Valverde, we may called theſe latter *ſtock-holders*, as they hold as they ſay, a ſtock or lot of land, by paying a quit-rent, eſtimated at from twenty to thirty reals (about three ſhillings and two pence ſterling). There is a prodigious confuſion in the ſame lands, on account of the great number of holders, who, without paying attention to the difference in the value of the land which has fallen to them, or which they have acquired, follow no other rule with reſpect to the number of flocks and herds they are permitted to keep, or with reſpect to num-

ber of days they are permitted to hunt in the mountains, than their own will.

The breeding of animals and particularly pigs, is almoſt the excluſive occupation of the inhabitants of Cotuy, and a very laborious occupation it is. It muſt, indeed, be very difficult to raiſe theſe animals in a country, where there are no ſwine-herds, and where they muſt be ſuffered to roam about in an extenſive ſpace. The people try, when the pigs are young, to accuſtom two or three ſows to keep together, and to remain near the houſe; and, in order to entice them, they feed them in troughs with Indian-corn, palm-tree grains, and plantains. When they pig, they are led, as often as it is poſſible, to lie in the parks, or *corails*; by placing food for them, or by feeding them in the morning, before they go out. But, once attracted to the woods, in ſearch of roots, fruits, and inſects, they do not return exactly in the evening. They often remain abſent till they become wild, and ſometimes in very great numbers. The ſows farrow in the woods, and the pigs, for want of care, periſh. In ſhort, he who breeds theſe animals, often loſes the fruit of his labour, and is even obliged to hunt for thoſe which he looked on as tamed.

This ſort of occupation prevents the inhabitants of Cotuy from applying themſelves to agriculture, except that of tobacco, ſince the king of Spain has thought it uſeful to encourage them to it. The ſoil of Cotuy is very good, the quantity of the tabocco is a proof of this; and it is thought, that it would be

very proper for cocoa-nut trees, particularly, if we may judge from the beauty of thoſe that now grow there, amongſt which ſome are wild.

The plantain-trees, this plant ſo uſeful, this manna of the Antilles, here finds alſo a ſoil ſingularly agreable, and at all times, that fruit has been of ſo ſuperior a quality at St. Domingo, that the Spaniards diſtinguiſh by the name of *ſunday-plantains*, thoſe produced in that iſland.

The inhabitants of Cotuy are accuſed of being clowniſh and of an unſociable character. Perhaps a life, almoſt ſolely occupied in the care of animals, is the cauſe of a rudeneſs which ſhocks thoſe who are not themſelves rude. Perhaps, too, prejudice may have ſome ſhare in this opinion of their manners, entertained by Frenchmen, from whoſe minds a century has not been able to efface the recollection of the maſſacre of their countrymen at Samana.

After quitting Cotuy, by the high road leading to la Véga, we enter a wood which conducts us to the river Yuna.

We have already ſeen, that this river, which falls into the ſea at the bottom of the bay of Samana, contains the greateſt volume of water and runs with the greateſt rappidity of any one in the iſland; and alſo that it has latterly been made navigable for the diſtance of more than twelve leagues, for the conveyance of the tabacco, bought on the king's account, in the territory of Cotuy, and in thoſe of la Véga and St. Yago. On the banks of this river are a part of the

woods proper for building, of which I have ſpoken in treating of the bay of Samana, and its water might be made to fertilize immence tracts of land.

The Yuna is too deep to be forded, at the place to which I have conducted the reader. A canoe muſt be had, that is to ſay, the paſſage here muſt ever be performed in a hide; a ſort of paſſage that merits to be made known.

You take an oxe's hide, on which you place two ſticks croſſwiſe; you then turn up the ſides of the hide in the form of a queen-cake paper; and, to keep it in this poſition, it is tied round with a cord, faſtened at the points were the ſticks meet. This ſort of canoe is firſt launched, to ſee how it goes, and then the baggage is placed in the middle of it. If a man is to paſs in it, it is brought to the ſhore, the paſſenger ſeats himſelf in the middle, with a ſtrict charge to hold by the ſticks. The canoe is again launched, and the paſſenger is told to fear nothing, but to take good care not to move hand or foot. All theſe precautions taken, the canoe goes off, a man going a head drawing it by a cord, and two others following to puſh it along in the proper direction. When the watermen can wade no further, they take to ſwimming, guiding and forcing the canoe, till arrived at the oppoſite banck; that is, at about a hundred paces diſtance, when paſſing the Yuna. The poſture of one, who paſſes a river thus, is far from commodious, and perſons unacuſtomed to it, repent of their undertaking, before they are half over; while the Spaniſh creoles,

habituated to it from their infancy, think nothing at all of the matter.

The watermen alſo look upon this ſort of navigation as the ſimpleſt thing in the world, and think of no danger; not even that of meeting the crocodiles, which ſeem to be ſtruck with conſternation at the boldneſs man.

Theſe animals, which are far from being ſcarce, often lay hold of the oxen and horſes, as they croſs the rivers, which they drown by pulling them by the noſe to the bottom. At firſt ſight, the crocodile ever flies from a man; but, if he once attacks him, he loſes all reſpect and fear.

As I am upon this ſubject, it is, perhaps, the moſt proper occaſion to affirm, that what has been ſaid of the ſagacity of the dog with reſpect to the crocodile is actually true. When the dog comes to the bank of a river where crocodiles abound, before he ventures to croſs, he ſets up a bark for a long time; this brings to the ſpot all the crocodiles in the neighbourhood, and when that is done, the dog ſcampers off two or three hundred paces higher up, where he croſſes in ſafety.

Having now paſſed the Yuna, we come to the chapel of eaſe of Angelina, the foundations of which were laid, about twenty years ago, by Don Joſeph Salano. Here we enter a wood where there are two ravins. Hence we go to the ſavana of Guamitta, about twelve hundred fathoms wide, at the end of which is the river of the ſame name, which has always a little

water. Its banks are rather high, and covered with wood. From this river the road comes to that of Voma, after croſſing a ſavana of the ſame name, a good league in extent. The Voma croſſed, the road runs over two other ſavanas (between which is a woody ravin), before it arrives at the river of la Caya, where there is always water.

The Voma joins the Caya: their confluence is at about two thouſand and five hundred fathoms below the road, and at a ſmall diſtance from where their waters united fall into the Camu or Camou.

From the Caya the road continues on over three ſavanas, ſeparated by ſtrips of woodland, where are ſeveral hattes and plantations of cocoa-trees. Here alſo is a little church, called Joma, ſituated in the hattes of Michel Villaſame. After theſe three ſavanas, comes that of the mouth of Hyma (Boca d'Hyma), of about half a league in exſtent from eaſt to weſt, being a little longer from north to ſouth. This ſavana is followed by a wood for about a quarter of a league, in which runs the river Hyma, the banks of which are high. This river is croſſed a little below its confluence with the Camou, by which junction it does not, however, loſe its name, for it cuts the oppoſide bank of the Camou, and ſtill bears its own name. After croſſing the Hyma, the road goes on for more than two leagues in the wood, but during near a league and a half, it coaſts the left bank of the Camou, then croſſes it at about two leagues and a half from la Véga. The wood being quitted, the road comes

into a little ſavana, to which ſeveral hattes with pretty plantations of cocoa-trees, plantains, and ſome pieces of ſugar-canes, give an air ſo much the more pleaſing, as, in all the interval between this and Cotuy, nothing is ſeen to recreate the view, and, in places ſo little frequented, the traveller thinks that he has at laſt found what he has ſo long ſought in vain.

At the end of the little ſavana, whence it is reckoned two leagues, or thereabouts, to the city of la Véga, there is a very high wood; then a long ſavana, very narrow, which leads to la Véga, along the right bank of the Camou, from the point where it was croſſed.

La Véga.

The name of Véga, which ſignifies *Plain*, is one of thoſe the beſt known in ſpeaking of Saint-Domingo; becauſe it awakens the idea of la Véga-Réal, which is a fertile plain, and the moſt ſpacious in the iſland. All who have written on Saint Domingo, have extolled la Véga-Réal of which, however, no one has fixed the extent: ſo that, each author means, by this denomination, a certain ſpace; but that ſpace is not always the ſpace meant by another author.

According to Charlevoix (book I. p. 91, quarto edition), la Véga-Réal is a plain, eighty leagues long, and ten leagues in its greateſt width. An eye witneſs, he ſays, has aſſured him, that there run, in this plain, more than thirty thouſand rivers, among

which there are twelve, as wide as the Ebra or the Guadalquivir; that more than twenty five thouſand of theſe come from a great chain of mountains lying to the *weſt*, and that the greateſt part of them run on a bed of gold ſand.

If Charlevoix, before he hazarded theſe aſſertions, had made the leaſt calculation, he would have found three hundred and ſeventy five rivers, in each league of two thouſand, eight hundred and fifty three fathoms; whence it follows, that the rivers muſt be leſs than eight fathoms aſunder, or ſixteen fathoms, if we ſuppoſe them to enter the plain in equal number on each ſide. Now, what land could have remained between the rivers, aſter having deducted that covered by their beds, however narrow theſe may be ſuppoſed to be? And with what propriety could the fertility of ſuch a plain have been extolled? It muſt of neceſſity have been overflowed in the rainy ſeaſon, when all the rivers would have become united to one pond or lake.

In the next place, Charlevoix, ſpeaking of an extent of eighty leagues in length, does not tell us where he begins or where he leaves off. If he begins la Véga-Réal at Samana, whence the level land goes, without interruption and without any conſiderable mountain, to the extremity of the plain of the Cape, there is a good deal to add; but if, on the contrary, he makes it end at the territory of the ancient city of the Conception-de-la-Véga-Réal, there is, as Valverde has obſerved, more than the half to be deducted.

In fact, it appears that, by the word Véga-Réal,

Columbus meant, only the level country between Samana, and Monte-Chriſt; but as new ſettlements were formed, the ſenſe of the word was narrowed, and applied to the land at, and near, the place, to which the name of Véga was more particularly given. At preſent, it is confined to the territory of that place, which is bounded to the eaſt by Cotuy; to the north, by the chain of Monte-Chriſt; to the weſt, by St. Yago; to the ſouth, by the mountain of Cibao.

In 1493, Chriſtopher Columbus having received an account of the mines of Cibao, from Alphonſo, a brave capitain, whom he had diſpached thither, he went himſelf, the next year, to verify the report; and it was on this occaſion, that, in croſſing from Iſabella on the chain of Monte-Chriſt, he diſcovered the plain, which he called la Véga-Réal. The beauty of this plain ſtruck him ſtill more, when ſeen from the top of the mountains of Cibao, and excited the higheſt degree of admiration in all the Spaniards who accompanied him. In 1495, Columbus had a fort conſtructed at la Véga, in order to maintain the tranquility of that place, where, as the hiſtorians relate, he defeated, with the aſſiſtance of Bartholomew Columbus, an army of a hundred thouſand Indians. This poſt was the foundation of the city of the Conception-of- la-Véga. This city was built on the very ſpot where *Guarionex*, cacique of the kingdom of Magua, had reſided. In the territory of la Véga alſo, and at three or four leagues from St. Yago, the fortreſs of Magdelaine was eſtabliſhed, in 1504, by Ovando, in

order to be a check on the Indians, who called this fortreſs, *Macoriz-de-Abaxo* : an expreſſion compoſed of the Indian word *Macoris* and the Spaniſh one *Abaxo*, which ſignifies, *below*, *under*. It is probable that the object of this epithet was, to diſtinguiſh this Macoris from that which we have ſeen on the coaſt of the ſouthern part, to the eaſt of the city of Santo-Domingo.

The Conception-of-la-Véga-Réal was the place where Don Bartholomew Columbus, agreed, in 1497, with the Aalcaïde major Roldan, the ring-leader of a revolt, that they would have an interview in neighbourhood; an interview which had ſo little effect in pacifying the troubles, that, the next year, the rebels came to attack the fort of the Conception, in which, however, they failed.

Eight years after, la Véga was already become a city of importance. Sometimes, during the year, there were two hundred and forty thouſand crowns in gold, minted at this place. This gold was the products of the mines of Cibao, at a time when metallurgy was in no great perfection, and conſequently when the loſs was exceſſive. The perſons concerned in the operation hid a great deal of gold, not counting that in grain. In 1508, la Véga had for its arms, an eſcutcheon, azure, with a caſtle of ſilver, crowned with an eſcutcheon, azure, with a crown of Our Lady, and two golden ſtars.

I have already ſaid that, in 1511, Pope Julius II. eſtabliſhed at the Conception de la Véga, a biſhoprick which was to be the ſuffragan of the archbiſhoprick of

Xaragua. But this archbiſhoprick not taking place, the biſhop of la Véga was created to be ſuffragan of the archbiſhop of Séville, whoſe nephew Pedro de Deza, at firſt dignified as archbiſhop of *Xaragua*, was the firſt promoted. This biſhoprick comprehended la Véga, Saint-Yago, Port-de-Plate, Port-Royal, Larez-de-Guahaba, Salvatiérra-de-la-Savana, and St. Croix ; while that of Santo-Domingo contained, that capital, Salvaléon, Azua, St. John-de-la-Maguana, Vera-Paz and Yaquimo.

But the cauſes of depopulation, already often mentioned, did not ſpare la Véga. In 1525, the emperor Charles V. publiſhed an ordinance, to excite inhabitants to flock to St. Domingo, and this place in particular; promiſſing a paſſage gratis, and the liberty to each white perſon of having ſix negroes, in place of one only, which was before permitted.

This decay was the cauſe of the biſhoprick of the Conception being joined to that of Santo-Domingo, which took place in 1627; from that time the city never returned to its primitive ſplendor. It was built at the foot of a mountain, at the top of which had been fixed up the croſs which I have mention in deſcription of the city of Santo-Domingo. The remains of this croſs, of which almoſt every Spaniard would have a morcel, had been carried and depoſited in the church of la Véga ; the church in which the firſt high-maſs was ſaid at Santo-Domingo by Bartholomew Las-Cazas, ſince biſhop of Chiapa, whoſe affection for the poor Indians has rendered him ſo juſtly celebrated.

In 1564, an earthquake overthrew almoſt all the town. From that time the idea was ſtarted of going to build another under the name of La Vega, two leagues ſouth-ſouth-eaſt of the firſt, and it was at this time that the croſs was, by order of Charles V. carried to Santo-Domingo. Towards the year 1724, as Charlevoix tells us, there were yet to be ſeen veſtiges of the ancient La Vega, ruins of the monaſtry of the monks of St. Francis, of two fountains, and of ſome of the fortifications. This city was on the left bank of the Camou; new La Vega is, on the contrary, on the right bank of that river.

V and B, having nearly the ſame ſound in the Spaniſh language, in which they are ſometimes employed indifferently, as in *Bani* or *Vani*, the Spaniards ſay alſo *Bega* or *Vega*, which has led many French to call the city of Vega *Bégue*. In 1724 there were but ninety miſerable houſes, and hardly five hundred perſons in all the territory, at the beginning of this century. Since, the city is enlarged and embelliſhed. It is ſituated at a quarter of a league from the Camou, in the middle of a fine ſavana almoſt circular, ſurrounded by the Camou to the weſt and north, but towards the eaſt, this river winds away from it. It is an open town with a large public ſquare in the middle. The ſtreets are very ſtrait, but the graſs, which Spaniſh indolence ſuffers to grow in them, makes them look like little meadows, and the inhabitants feed their cattle at their doors. The houſes are of wood, and are built ſeparate from each other. Their number amounts to

about three hundred. La Vega is forty two leagues from Santo-Domingo, and about twenty leagues from the mouth of the Yuna in the bay of Samana, twelve from Cotuy, and ten from St. Yago.

The city of La Vega lies nearly to the north in face of the group of Cibao, that clump of mountains of the Spaniſh colony. The word Cibao, according to Herrera, Charlevoix, and others, is derived from *Ciba*, rock or flint, and this name, ſays Charlevoix, ſuits the frightful aſpect of the entrance into this canton. Following the Celtic etymology this denomination would be ſtill more curious, ſince, by reſolving it, we ſhould find *Ke-i-bé-aour*, which ſignifies *the mountains containing gold.* One thing is certain, the word *Cibao*, awakens the remembrance of very rich mines, celebrated ever ſince the diſcovery of America, by their abundant produce, and by the purity of their gold. Hence were dug the firſt lumps of this metal, preſented by Columbus to Ferdinand and Iſabella, who were then far from ſuſpecting, how many tears and how much blood this gold would cauſe to be ſhed. Theſe mines are generally in that part of the mountain lying towards the north, and near a river called by ſome, the Janico, and by others Cibao. During the firſt years it was ſufficient to dig them, to draw hence immenſe profits. The neighbourhood alſo of Cibao has gold mines, and Valverde ſays, the mountains dividing the ſite of Conſtance, are known to be altogether mines ſo abundant in gold, that in digging the earth, it runs in ſand and in grains, in every direction of the waters.

This is not the only metal furniſhed by the mountains of Cibao. I have already mentioned other mines which are found in the prolongation of theſe mountains, in the territory of Cotuy, and in this, the canton of Garabacoa, has a mine of ſilver, which was worked formerly.

With reſpect to culture, that of La Vega is not very conſiderable, for it is not ſo in any part of the Spaniſh colony. Plantations of plantain-trees, cocoa-nut-trees, ſugar-canes, reſembling thoſe of which I have already ſpoken of, employ a great part of the inhabitants; tobacco, and the breeding of cattle, the reſt. What I have ſaid, under the article Cotuy, of certain inhabitants living always in the country, ſpread about here and there, is applicable to la Vega alſo, the territory of which contains, in total, more than eight thouſand inhabitants. We muſt add, that, in different parts of La Vega-Real, there are alſo, in pretty conſiderable numbers, vagabonds meriting an attention that the Spaniſh police is far from exerciſing.

Before I advance further with the deſcription of la Vega, I muſt clear up a fact, the obſcurity of which has already puzzled ſeveral authors, and if left exiſting, would rob my deſcription of a part of the intereſt, of which I dare believe it to be ſuſceptible.

We read in Oviedo and Herrera, and in Charlevoix who has followed them, that Columbus going, in 1494, to viſit the mine of Cibao, ſet ſome pioneers at work, under the direction of certain gentlemen, at three leagues to the ſouth of Iſabella, to fill up the hollow

of a mountain, where Ojeda had paſſed in 1493, and to which he gave the name of *Chevaliers'-Gate*, (Puerto de los Hidalgos), and that hence he arrived at the top of the mountain, whence he diſcovered La Vega-Real; that he croſſed the latter, went towards the Green-River, and from thence to the province of Cibao, whence he aſcended the mountains of the ſame name, and that from Iſabella to Cibao he travelled eighteen leagues. The account of the journey of Ojeda ſpeaks of the ſame route exactly, and ſays, that from La Vega to Cibao, there remain ſtill about ten or eleven leagues to travel.

The ſame writers relate, that, at the time of the diſcovery, the iſland being divided into five kingdoms, and between five ſovereign caciques, Cibao, which took its name from a province, or which gave its name to a province, did not belong to the cacique reigning on the north of the mountains of Cibao; that is to ſay, at La Vega-Real, and which was *Guarionex*, ſovereign of *Magua*; but that it made part of the province of Cibao, ſituated to the ſouth of the ſame mountains, and which was under the ſway of the cacique *Caonabo*, ſovereign of *Maguana*, whoſe capital was where *St. John-of-Maguana* now is.

In ſpeaking of the eſtabliſhment of Fort St. Thomas, they ſay again, that it was ſituated on the ſouth of the chain of Cibao, and, indeed, the plain of St. Thomé, is contiguous to the north of that of St. John of Maguana. With reſpect to the foundation of Port-de-Plate, by Ovando, they aſcribe it to its vicinity to

the Conception of La Vega and St. Yago, to which it was to be a ſea-port, and the deſire he had of profiting from the neighbourhood of the mines of Cibao. In a word, we find at every ſtep, in theſe hiſtorians, a proof of a communication between the level country bordering on the ſea to the north, and La Vega-Real, ſeparated from it by the chain of Monte-Chriſt; and again, between La Vega-Real and the province of Cibao, one on the north and the other on the ſouth of the chain of Cibao.

Attentively reading theſe narrators, we find in twenty places, that people went from Santo-Domingo to the mines of Cibao, in the province of the ſame name, and that hence they went to La Vega-Real, or into the weſtern part of the province of Cibao.

Facts ſo poſitive and correſponding ought never to have left an incertitude; but this incertitude itſelf is a proof at once very extraordinary and ſtriking, of the ſtate of decay of the Spaniſh part, ſince it had its riſe in a want of knowing the communication here ſpoken of. Ignorance in this reſpect was carried ſo far, that the Jeſuit Le Pers, who drew up at Saint-Domingo, in the beginning of the preſent century, the memoires from which, generally ſpeaking, Charlevoix wrote his hiſtory, had no idea of this communication; and we have a proof of this in what Charlevoix ſays (Book 9, page 226), of the attack that Mr. la Boulaye wiſhed to make on Gohave, where he believes that the hollow of St. Raphaël, called the *Gate*, is the ſame as the *Chevaliers'-Gate*, leading from

Isabella to La Vega Real. So evident a confusion would not have escaped one who had any knowledge of the colony, since the *Gate* of St. Raphaël is, at nearest, about fifty leagues from that of the Chevaliers.

But the communication between the mines of Cibao and La Vega-Real was at last found again about forty years ago. It leads to that part of the ancient province of Cibao, now called the *Valley of Constance*, and which, though to the south of the chain of Cibao, is so near La Vega-Real, that it now makes part of the territory allotted to the city of La Vega.

Constance is nearly at an equal distance from La Vega and St. Yago, and is situated on the top of a mountain which is pretty extensive, since the valley is reckoned five leagues in circumference. The valley is fine and well watered by several springs always running. The pasture is good for all sorts of cattle. From this plain one may descend to St. John-of-Maguana, and some one, set out from La Vega, went to the top of the mountain, descended it towards St. John, and returned to La Vega in the space of two hours, on horseback.

A man named Victoriano Velano, built, about the year 1750, a sort of cow-house in this valley of Constance, where he kept some mares and cows, the propagation of which was very considerable. It is affirmed that horses become excellent here, and that oxen acquire a remarkable beauty. The fragrant slopes round this valley would be a delightful place for sheep and goats, the flesh of which must be exquisite.

The ſituation is ſo cold, that, during eight months of the year, thick blankets are neceſſary on the bed, and in the hotteſt ſeaſon, meat keeps ſweet ſeveral days. On the higheſt parts of the neighbouring mountains, there is often a ſort of white froſt, and in the valley, fire is wanted to render the evening comfortable. Wheat has been ſown here, and ſucceeded perfectly well.

The communication between La Vega and the weſtern part of the Spaniſh colony, would be extremely uſeful, were the ſettlements of the colony more productive: but in caſe of war it might become of great importance. It would be yet poſſible to re-eſtabliſh the communication between La Vega-Real and the territory to the weſt of Santo-Domingo, by the chain of Conſtance, but it would require ſuch labour that nothing could induce to the undertaking at preſent.

I now return to La Vega, after having made this ſlight excurſion towards Conſtance, with the double motive of making it known, and the better to perſuade the reader, becauſe I appeal to him, of the ſtate of nullity into which the Spaniſh colony muſt be fallen, ſince the points of communication between the former eſtabliſhments were here unknown.

Quitting the city of La Vega, to go towards St. Yago, or St. Yague, we croſs the river Camou, at the end of a quarter of a league.

Between this river and that of Yuna, is the eighth chain of mountains, of little extent or elevation, at the confluence of theſe two rivers; but the chain becomes

more conſiderable as it approaches Cibao. There are alſo ridges running from it, which, in the interval of the two rivers, form ſeparations between the intermediate rivers.

From Camou the road aſcends a gentle ſlope, towards a flat, before it arrives at which it croſſes two deep-banked ravins. This flat is not far from the level, but is, however, the higheſt part of all the valley; that is to ſay, of all La Vega-Real. The ſlopes from it run eaſtward to the Camou, and weſtward down to the Yaqui. This is the natural boundary of the territory of La Vega and that of St. Yago, making part of the ninth chain, almoſt inſenſible it is true, but which divides the rivers Camou and Yuna, from thoſe of the Green-River and the Yaqui. This chain is a ſucceſſion of flats, little elevated one above another, running in a northern direction to the chain of Monte-Chriſt, and riſing in proportion as they approach Cibao.

St. Yago.

Deſcending from the flat, the weſtern ſlope of which is the beginning of the territory of St. Yago, the road croſſes three ravins with pretty high banks, and then comes to the little river Guaco, a league and a quarter after croſſing the Camou. It now aſcends again, then deſcends and croſſes the Green-river, fifteen or ſixteen hundred fathoms from that of Guaco, which falls into

the Green-river, and which, like the other and the Camou, is never dry.

After this the road comes to three hattes, with ſeveral plantations of cocoa-nut trees, called the plantations of the Green-river. At the end of another quarter of a league this river is croſſed again. Green-river was the name given it by Columbus, when he viſited the mines of Cibao, on account of the clearneſs of the water and rapidity of the current. Between the two croſſing-places the road keeps along cloſe to its left bank.

From the ſecond croſſing place of the Green-river, the road aſcends gently, and afterwards deſcends in like manner to where it croſſes the river of the Battle *(Pugnale)*, which is two leagues from the river laſt mentioned. The river of the Battle, which runs down a little valley, the ſlopes to which are very gentle, is ſometimes dry. About two leagues from this river, the road is croſſed by another high road, which runs away to the left towards Major-Hatte ; not far thence, there is a guard-houſe to the left, and at this place, the wood, which has continued all along from La Vega, ceaſes. The road now follows the bank of the river Yaqui, which is very high in this part, and at the end of five hundred fathoms, or thereabouts, from the guard-houſe, it enters St. Yago.

Saint James, or Saint Yago, has the ſurname of the Knights, without doubt, in honour of an order of chivalry of Spain. It is one of the ancient towns of Saint-Domingo, ſince it was founded before 1504.

It owed its foundation to its being in the neighbourhood of the Conception of La Vega and Port-de-Plate, with which places it carried on a trade in cattle and hides. For this reaſon, the evacuation of Port-de-Plate, in 1606, was a cruel ſtroke for St. Yago.

Its arms, granted in 1508, were, an eſcutcheon, gueules, two ſcollops, argent, and orl, the ſame, with ſeven ſcollops, gueules.

The French of the Tortue, to be revenged of the Spaniards for the maſſacre of ſeveral of that ſettlement, committed near this place by order of the commander of a Spaniſh ſhip of war, who had taken them from on board a Flemiſh veſſel, in which they were going to St. Chriſtopher's, went, under an Engliſh flag, in 1659, to St. Yago, by the way of Port-de-Plate, and pillaged the town during twenty-four hours, not ſparing even the churches. They brought off, as far as Port-de-Plate, the governor, whom they there releaſed, though he had paid but a part of his ranſom, ſixty thouſand dollars.

In 1667, d'Ogeron ordered an attack on St. Yago; the expedition was committed to four hundred men, under the command of a Freebooter captain, named Deliſle. They arrived there by the way of Port-de-Plate. The inhabitants fled at the ſight of the enemy, who did much miſchief, carried off all they could, and impoſed a ranſom on the town of twenty-five thouſand dollars. After this vengeance, the conſequence of the incurſions of the inhabitants of St. Yago in the French territory, the town was quiet 'till 1690. It was even

increaſing at this epoch, when, in the month of June, Mr. de Cuſſy marched from the Cape to attack it, with a thouſand men, foot and horſe. On the 6th of July an obſtinate battle was fought at half a league from the town, into which the French entered victorious. Having made an immoderate uſe of proviſions, drink in particular, they thought themſelves poiſoned, and, in a moment of fury, ſet fire to the town, excepting only the buildings conſecrated to divine worſhip.

All was now to be rebuilt, but the remembrance of the attacks of the French, ceaſed not to animate the hatred of the Spaniards of St. Yago againſt them; and had it not been for the peace of Ryſwick, the news of which Mr. Ducaſſe ſent to the governor of that place in 1698, five hundred men, ſent by him, and who had already penetrated into the French part, would have made great havoc.

St. Yago is ſituated on the right bank of the Yaqui, in a ſavana commanding the river. This river, the banks of which begin to be very deep in this part, is again overlooked by a height to the north-quarter-north-eaſt, at the diſtance of a gun-ſhot, and covered with ſcattering wood. Another height, leſs conſiderable, which lies on the other ſide of the river, at half a cannon-ſhot to the ſouth, is alſo more elevated than the town.

This latter is quite open, and has never had a fixed area. There is a pretty large ſquare in the centre; the ſtreets are very ſtrait, and cut each other at right

angles. It contains more than ſix hundred houſes, which is a ſign of great increaſe ſince 1724, when it contained no more than three hundred and eighty, according to a memoire of Mr. Buttet, printed at the end of the ſecond volume of Charlevoix. This increaſe has been ſince twenty-five years. The houſes are in wood, except about a hundred and fifty, which are in ſtone, or brick made in the neighbourhood. There is a brick-yard by the water-ſide, nearly in the ſouth, and at a ſhort quarter of a league from the town.

The territory of St. Yago is bounded to the eaſt by that of La Vega, to the north by the chain of Monte-Chriſt, to the weſt by the territory of Daxabon and that of Monte-Chriſt, and to the ſouth by the prolongation of the firſt chain of mountains. St. Yago itſelf is about fifty-two leagues from Santo-Domingo, thirty-four from the bottom of the bay of Samana, twenty-two from Cotuy, ten from La Vega, and about twenty-eight from Dahabon.

The air in the territory of St. Yago is reckoned as wholeſome as any in the colony. This opinion is founded on the little ſickneſs that appears, though there is a lazaretto, and on the longevity of the inhabitants. This has been a cauſe which has had a great influence on the population certainly, but it appears to have not been the only one; ſince, in 1724, the inhabitants amounted to but about three thouſand, and, according to another document, I find but eight thouſand in 1764. At preſent the population exceeds twenty-ſeven thouſand ſouls, though Valverde affirms

that St. Yago is leſs populous than before 1780, when they were obliged to eſtabliſh the chapel of eaſe of Hamina, though St. Yago had already two pariſhes. The encouragement given to the cultivation of tobacco is moſt certainly one of the principal reaſons of this difference.

This city is regarded by the coloniſts as a place of great importance. It has an Alcade-major, a ſort of marſhal, named by the king, and whoſe poſt is of great conſideration among the Spaniards.

The territory of St. Yago is very fertile in mines. In the firſt place, the Green-river has grains of gold among its ſand, and according to the account of Mr. Buttet, cited by Charlevoix, there was on the ſide of this river, a mine of gold, the principal vein of which had been worked, in part, by the perſon from whom Mr. Buttet had the particulars. This vein was three inches in circumference of gold, very pure, and unmixed with other matter. According to the ſame account, it was becauſe Don Franciſco de Lunæ, Alcade of La Vega, wanted to ſeize on the mines that were working along by the Green-river, and was oppoſed, that the preſident received an order to cloſe up all the mines in the colony, which was executed. Much ſuperficial gold was formerly collected on the heights near this river alſo, in the ſpot called *the Meſitas*, and which came from very abundant mines, never yet opened. Originally the town of St. Yago was peopled, in great part, with goldſmiths, which circumſtance alone is ſufficient to ſhow the abundance of the mines.

The ſand of the Yaqui alſo is mixed with gold, and according to Mr. Buttet, there was found, in 1708, a lump of nine ounces. Almoſt all the rivers that fall in from both banks of the Yaqui, ſuch as Macabon, waſh down gold from the mountains, which are as yet hardly known. Some individuals, however, have found the means of turning theſe circumſtances to great profit, but this has been done almoſt by ſtealth.

Twelve leagues to the ſouth of St. Yago, at Biſhop-Stream, and in that of *Stones*, there are many mines of ſilver, which were tried at the end of the laſt century, by order of Don Roch Galindo, Alcade-major of St. Yago. To the weſt, in the cantons called *Tanci*, the abundance of ſuch mines, cauſed theſe cantons to be looked upon as a ſecond Potoſi. Laſtly, at Yaſica, twelve leagues from St. Yago, on the bank of the river, there is, it is ſaid, a little hillock abounding in ſilver.

There is copper alſo in the territory of St. Yago, and mercury at the head of the river Yaqui.

Since I am on the ſubject of remarkable things, I muſt not omit that Valverde mentions having found, ſome years ago, in the hatte of *Vrabo*, which takes its name from a neighbouring ſtream in the deſert of St. Yago, a ſhell of a cruſtacee, on which is a croſs perfectly marked in vermillion, placed on a pedeſtal, with two wax-tapers, and that theſe figures have increaſed in length and width, in the ſame proportion with the ſhell. Valverde adds, that he poſſeſſes one of them, the croſs on which is three inches high, not including the pedeſtal.

We find in the territory of St. Yago as in that of Monte-Chriſt, a tree, in great abondance, bearing a ſort of grain, or cod, from which is extracted a very fine black dye. This tree ſtill preſerves the name of *guatapana*, given it by the Indians.

Quitting St. Yago to go weaſtward, the road runs over the fine flat on the ſummit of which the town is ſituated. After this it continues on a quarter of a league through a wood, at the end of which it croſſes the iſthmus of a little peninſula, formed by the winding of the river, where there are a few habitations. This iſthmus may be about five hundred fathoms acroſs, and at the oppoſite ſide of it we find the river Yaqui, at a league from St. Yago, the road from which, to come to the point were we now are, leads away to the left.

At this croſſing-place of the Yaqui it is about fifty fathoms wide, and about four or five feet deep in the middle, pretty rapid and difficult to croſs. As this river has very deep banks, it is not without great pains that one is able to climb up the oppoſite bank. From this place the road continues along the left ſide of the river, in the lands called, the Continent-of-Liſon. There is a little wheat raiſed on this land, the flour of which ſerves to make the unlevened bread for all the churches in the Spaniſh colony.

Immediately after croſſing the Yaqui, we enter a pretty ſavana, bordered to the north and eaſt by that river, being a quarter of a league wide from eaſt to weſt, and a little more in length. There is a very

conſiderable hatte in this ſavana. At the end of the ſavana, we again enter the wood, and continue in it three leagues to the ſavana, call Savana-Without-Profit (Sin-Provecho). It is in extent two leagues from eaſt to weſt, and nearly a league wide. It is bordered with wood, or, more correctly ſpeaking, it is one of the natural glades of the foreſt which are all along this part. To theſe glades we muſt add the openings made by the clearing of land. Sin-Provecho paſſed, we are in the wood, where we continue on weſtward for near a league ; then, making a little turn to the north, we come to the river Hamina, which has given its name to the chapel of eaſe, founded here twenty years ago. In its neighbourhood is the hatte of the Bocca-d'Hamina. The banks of this river are nearly twenty feet deep, while the water is not above three or four. Its current is gentle and the croſſing-place is not more than ſeven or eight fathoms wide. After croſſing the river the road aſcends to the Savana-Hamina, an exellent paſture for horſes. This was one of the places where Mr. the Cuſſy encamped, on his route to attack St. Yago. This ſavana leads to a wood of a league and three quarters long, and near the middle of which runs, in a ſerpentine direction, the river Maho, which is never dry. At the extremity of the wood there are two little ravins. This wood is lofty and thick. We now come to a very large ſavana; it is two leagues from eaſt to weſt, bounded by the river Gourabo, before we come to which there is a path, which leads to the left, and down to a hatte lying to the ſouth-eaſt.

After croſſing the Gourabo we come to the Savana of the Pilot, which is followed by the Savana-Rompino. Three good quarters of a league from Gourabo, the road goes between two little eminences not far from each other, but that on the right is rather higher as well as ſteeper than the other. A good half league further and we come to Reedy-River (canna), a league and a half from Gourabo ; theſe two rivers are mere beds without water.

A quarter of a league from Reedy-River, in the Savana of the Hoſpital, we ſee on the right, the hatte of the laſt name. Again in the Savana of Renchadere. A quarter of a league in the wood now brings us to the river of Guyabin, a ſhort league from the hatte of Renchadere. This river, which is the ſame as the Rebouc, was long one of the bounderies between the Spaniſh and French colonies, as may be ſeen by the hiſtorical abridgement at the head of this volume. It receives the waters of Reedy-River, and ſucceſſively thoſe of Maguaca and Chaquei, and, thus augmented, falls into the Yaqui.

The wood *Rebouc* is a corruption of the Spaniſh word *Revuelto*, pronounced *Rebouelto*, and ſignifies *revolted*. As the Spaniards regarded the ſettlement of the French at St. Domingo as an uſurpation, and their natural defence as a revolt, they gave the name of the *revolted* to the point which the French had fixed on as their boundary, and of which the ordinances of the adminiſtrators of the French colony, of

February 24th 1711 and December 3rd1715, ſpeak as of the frontiers of the two nations (*).

From the river of Rebouc the road continues a quarter of a league in the wood at the end of which it comes to the ſpacious Savana of the Canoe, a little before which there is a little path running off to the left, to the hatte of Antone, lying at a league diſtant. We now croſs the Savana of the Canoe (de la Canoa), which is a league and a half wide, but the limits of which from north to ſouth are not perceivable by the naked eye.

At about two thirds of the way over the ſavana, the road goes between two hillocks very near each other. From this part of the vaſt and fine plain down which runs the Yaqui, we may ſee Cape Grange, to north-weſt-quarter-north, and the long chain of mountain of Monte-Chriſt, which ſink from the view in running down to the peninſula of Samana. The eye is aſtoniſhed at this vaſt proſpect which again inſpire new reflections and furniſh new ſubject of aſtoniſhment for the traveller, provided he be not a Spaniard. A little beyond the hillocks, we croſs a fine road leading to Monte-Chriſt, diſtant about thirteen leagues.

From the Savana of Canoe, which is interſperſed

(*) See the laws of St. Domingo, Vol. I. P. 624, and Vol. II. pages 262 and 476.

with bruſh-wood, the road runs along a wood which is to the left, for a good quarter of a league, as far as a ravin. After this is a ſavana, of very little extent from eaſt to weſt, terminated by another little ravin. The road is now bordered by wood again, till it comes to the little ſavana Scalente, ſurrounded with wood, and having in the middle a hatte bearing its name. Again the road enters a wood, and, at the end of two hundred fathoms, comes to the Maguaca, which is never dry.

Firſt, after croſſing this river, comes a wood, then a little ſavana, and after it, the Savana-of-Talenquera. This latter is a little hilly, and has two little ravins, which ſeparate hillocks over which the road goes. This ſavana croſſed, the wood is entered again, and the road continues along it till it comes to the river Chaquei, which is never dry, and which is, at this place, not more than ſixteen or ſeventeen hundred fathoms from the Maguaca.

The Chaquei is followed by the wood, for about half a quarter of a league, as far as the Long-Savana, in which there is a little church; there are alſo ſeveral hattes on both ſides of the road. It almoſt forms a point at its entrance, but it widens towards the north. At the end of the ſavana is a very fine hatte, towards the ſouth, and at about a league from the road. The river Macabon, which is ordinarily dry, divides Long-Savana from that of Acouba, which is three leagues from north to ſouth. After this laſt, the road croſſes the hatte of Don Lewis de Tende,

lying on the right bank of the Acouba, which terminates it. There is always water in this river, which is at no more than a league from that of Macabon. After the Acouba comes the Savana of St. James, which leads to the croſſing-place of the river Gohave, half a league from the former river. After the Gohave which is dry except in rainy ſeaſon, the road inters into the ſavana where we find the little town of Daxabon, towards which the road turns after have left the Gohave about a thouſand fathoms.

Daxabon.

Daxabon, or Dajabon, or Dahabon, which the French made even Laxabon, is a ſettlement formed not forty years ſince. It is lies at four hundred fathoms from the right bank of the Maſſacre, which ſome call the river Daxabon, and the Indian name of which is *Guatapana*. It is the common boundary line of the two nations, in this part, ſince the treaty of 1777. This river falls, as we have already ſeen, into the bay of Mancenilla. Daxabon is to the ſouth of the road. It is much augmented, but the augmentation has been at the expence of the colony; becauſe they who come to ſettle here, are inhabitants of moderate circumſtances who give up their hattes in order to profit from the little advantages offered to thoſe who repair to Daxabon. This town is more

than eighty leagues from Santo-Domingo, about twenty eight from St. Yago, ten from Monte-Chriſt, about one from Ouanaminthe, ſix from Fort-Dauphin, eighteen from Cape-François and about eighteen alſo from Hinche. Daxabon was formerly a part of territory of Saint-Yago, from which it has been detached to form a pariſh, in which it is reckoned that there now are at leaſt four thouſand perſons.

It is to its frontier poſition that Daxabon owes all its impotance, as will appear more fully preſently. It is commonly the place of reſidence of the commandant in chief of the territories of Port-de-Plate, Monte-Chriſt, Daxabon and St. Yago, and thoſe who have the particular command of thoſe places are under his orders. Then are here ſome cavalry of the troops called Garda Coſtas. Daxabon may contain a hundred horſes of little value; neither is the ſoil round the ſpot very good.

Let us now take a retroſpective view of all that has attracted our attention, in what was originally called la Vega-Real; that is to ſay, in the countrary from the bay of Samana to Daxabon. between the chain of Monte-Chriſt and that of Cibao.

This immenſe level ſurface, the moſt conſiderable in the colony, contains four ſettlements; Cotuy, la Vega, Saint-Yago, and Daxabon. Three great rivers run along the whole length of it, there are the Yuna, the Camou, and the Great-Yaqui, into which fall all the rivers coming from that part of the mountains of Cibao facing the north, and from that part of the chain of

Monte-Chriſt facing the ſouth. But nature, as if to grant ſtill greater advantages to this delightful plain, has divided its ſlope in two portions, nearly equal. Thus the Camou falls into the Yuna, having itſelf received the Hima and the Caya, which, in their turn, had received the Voma and the Guamita. Thus the length of their currents united, form two-fifths of the length of the plain, from weſt to eaſt; while the Yuna ſtretches along the other three-fifths, running from the eaſt towards north-weſt-quarter-weſt, that is to ſay, in almoſt an oppoſite direction. I have ſeveral times repeated, that the Yuna is made navigable for twelve leagues up; it is even ſaid that a little boat or piroga went up this river into the Camou, and afterwards, within a little of La Vega. The Yaqui alſo might be rendered navigable for more than twice twelve leagues. So that La Vega-Real, already watered by a great number of rivers, which are capable of being made navigable for flat-bottomed boats, and from which the hydraulic air might profit, in many ways, by diſtributing their waters in different directions, is at once the moſt extenſive, and moſt fertile plain in the iſland, as well as the one which might find the beſt out-let and the eaſieſt carriage, if the hand of Induſtry could once lay hold of the means that Nature has here ſpread with ſuch profuſion.

But where is at preſent the utility of this celebrated Vega-Real? The deſcription I have juſt given of the lands over which the road runs along this plain, would, alone, ſuffice to prove, that the major part of its ſurface

is in wood and paſture land; and of courſe, that many and conſiderable ſpaces are given up to ſterility. The reſt is uſeful only in the breeding of cattle, which are ſold to the French, ſome for proviſion, and others for their plantations and manufactures; ſuch as mules and oxen to turn the machines, or draw the produce of their lands. With reſpect to ſheep, there are hardly any bred in the Spaniſh part; and, beſides, ſheep-breeding could not have much ſucceſs in a plain too-well watered. The greateſt part of the Spaniards are ſolely occupied in the care of cattle, and many of them have no other property. Theſe all the year long hide their miſery in the depth of the woods, except when it obliges them to come out for the ſale of their cattle, and to convert their pitiful gains into objects of the firſt neceſſity.

The reſt of the inhabitants are, in part, employed in the cultivation of tobacco; the taſte for which, now become nearly general, has rendered it a neceſſary article, and which, if we may believe what its warm admirers have ſaid of it, ought to be conſidered as a remedy for ſeveral ſickneſſes, and even for two great maladies of the mind, grief and wearineſs. Other of the coloniſts cultivate the cocoa-nut tree, the neglect of which the Spaniards themſelves reproach their countrymen. Indeed, theſe two articles of produce might become much more uſeful to the inhabitants of ancient La Vega, but then the government muſt not engroſs the whole of the tobacco trade; it muſt engage to take a certain quantity, at a reaſonable price,

to obtain the preference, and encourage the cultivator at ordinary times. All the monopolizing companies, which are but blood-ſuckers with an excluſive privilege, muſt be ſuppreſſed, and a free trade opened, which, in its turn, would give life to undertakings, the produce of which would augment the national riches, and conſequently the public revenue. In a word, Spain, which appears to have learnt that the converſion of the produce of the land into gold is more uſeful to nations as well as individuals, than that of gold into produce, muſt in reality prevent, by numberleſs prohibitions, what it would ſeem to have the intention to permit.

With regard to the cocoa-nut tree, the plain of which we are ſpeaking, ſeems to be more particularly intended for it by nature than any other part of the colony, ſince it is here ſecurely ſheltered from the hurricanes, which have made ſuch dreadful havoc amongſt the cocoa-plantations in the ſouthern part. The cocoa of Saint-Domingo would be ſtill more lucrative for it proprietor than that of Caraca; becauſe, particularly in La Vega, the humidity of the ſoil, the coolneſs of the woods, renders watering the cocoa-trees unneceſſary, which is not the caſe at Caraca. This ſaving of labour is a real gain in a country where ſlaves are employed in cultivation, and when once the cocoa-tree is planted and bearing, the keeping it in order requires no more than half the number of negroes that was at firſt neceſſary, and particulary when water carriage can be employed. Beſides, before the cocoa-

trees begin to bear, tobacco may be planted between them; and when it is, as in this excellent land, both productive, and of a ſuperior quality, it indemnifies the cultivator for the expence he is at previous to the produce of the cocoa-trees. However extenſive the cultivation of theſe two articles might be, there would ſtill remain vaſt tracts for thoſe of another kind, if the inhabitants wiſhed to undertake them, even if it ſhould ever be thought of to eſtabliſh real ſugar plantations in lieu of thoſe *little ſyrop ſhops*, which are a diſhonour to a fine ſoil.

We have ſeen that the inhabitants of Cotuy ſeem to be more eſpecially attached to the breeding of hogs: it is a ſubſiſtence for them, and produces an article of exportation from which the French profit ſtill more than the peeople of Santo-Domingo, whither alſo many are ſent. As hog's-lard is employed in moſt kitchens in the French colonies, this ſpeculation is of real uſe to the Spaniards, whoſe idleneſs does not prefer repoſe to every thing elſe.

To omit nothing appertaining to La Vega, I muſt obſerve, that there are yet two other ways of conſidering its extent. The firſt conſiſts in dividing it into three portions; one extending from the bottom of the bay of Samana to the weſtern extremity of the territory of La Vega, and which, of courſe, comprehends the level part of Cotuy; this portion is called the plain of La Vega. The ſecond extends from eaſt to weſt in the territory of St. Yago, and is called the plain of St. Yago. The third contains the level ſurface of the

territory of Daxabon, and this is called the plain of Daxabon. The three portions altogether, form a length of ſixty-two leagues: the firſt is the wideſt; the ſecond not only leſs wide but leſs level alſo; and the third is a ſort of medium between the two.

According to the ſecond way of conſidering its extent, the part lying between the bottom of the bay of Samana and the Camou, is called the *Plain of La Vega*, and the part between the Camou and the Maſſacre, about thirty leagues long, is called the *Deſert of St. Yago*. The knowledge of all theſe different denominations, will do away every equivocal meaning, and will ſerve to explain other works on the iſland of St. Domingo, which abound in obſcure paſſages, merely becauſe theſe denominations are confounded, or unexplained; perhaps, becauſe the authors did not know their real value.

In the road of eighty leagues, which I have traced from Santo-Domingo to the Maſſacre, we croſs thirty-five rivers, and twenty-nine great or ſmall ravins; the greateſt part of which belong, in ſome ſort, to the plain of La Vega-Real. The moſt conſiderable of theſe rivers are, the Yuna, the Hima, the Green-river, the Camou, the Yaqui, and the Hamina, all having their ſources in the mountains of Cibao. The Yuna's is quite at the very top of Cibao. It firſt runs towards the north-eaſt, as far as its confluence with the Camou, whence it turns to the eaſt, and when arrived below Cotuy, it runs nearly ſouth-eaſt to its mouth. The river Yuna is the wideſt, but the Yaqui runs

along the greateſt extent of country. This latter takes in the Green-river, already ſwelled with the waters of the Guaco and the Battle; afterwards it receives the Hamina, the Maho, the Gourabo, Reedy-river, the Guayabin or Rebouc, the Maguaca, the Chequei, the Macabon, and the Acouba, all which, except the Green-river, come from the mountains of Cibao.

Of all the rivers of La Vega-Real, the Battle, the Gourabo, Reedy-river, and the Macabou, are the only ones which have no water in the dry ſeaſons; except we add the Gohave, which falls into the Maſſacre. In every part of this plain the water is excellent. All the rivers have high banks; ſome more and others leſs ſo, from four to ten, or even twelve feet. Thoſe of the Hamina are more than twenty feet above the ſurface of the water; in that part, at leaſt, where the road croſſes it. By the ſide of the Yaqui there are eminences more than forty feet high. Above and below St. Yago theſe are pretty ſteep; but oppoſite the town they are more ſhelving. When the rains fill up the bed of this river, it muſt be croſſed by ſwimming, or in a boat or hide. When the Yaqui is ſeen, oppoſite Monte-Chriſt, one cannot conceive it capable of receiving ſo great a volume of water, ſince it is there but about ten fathoms wide, but its banks are, at the ſame time, extremely high. In canoes, or ſmall boats, this river might be aſcended for fifteen leagues, were it not for the limbs of trees which lodge in it, and which, beſides interrupting the paſſage, make the water

flow out on each side. All the rivers of La Vega are in the woods, or bordered with wood.

Port-de-Plate was formerly the outlet to La Vega and St. Yago, as latterly Monte-Christ has been. The communication with Port-de-Plate is not very good, while that which now exists with Monte-Christ is commodious enough. The navigation of the Yuna is a great resource to La Vega, and the settlement of Daxabon is another.

Daxabon serves the Spaniards as a point of observation with respect to the French, and when the character of the former is well known, it is easy to conceive that they must always have wished for this sort of advanced post, at the gates of a rich neighbour, whose movements they have always watched. It must be confessed, however, that they should have considered also, that by means of the bay of Monte-Christ and that of Mancenilla, there are two points (which may be safely called the only ones), by which the enemy may attempt any thing against the northern part of the Spanish colony, and that, in case of a rupture with France, the post of Monte-Christ might be of real utility. But in any case, the best military post is at St. Yago. Daxabon is, nevertheless, an advanced post, and is, besides, very well situated to prevent smuggling, which the government fears the more, as it does nothing to render it useless; and, in cases where its agents at Saint-Domingo find it necessary, from considerations of more than one kind, to augment

the difficulty of ſending cattle into the French part, Daxabon is well placed to ſecond their views.

After the ſpot where I am now arrived, I have nothing more to deſcribe than the weſtern part of the Spaniſh colony, which, during its whole length, has the French part for its frontier boundary.

Daxabon may be conſidered as the firſt point in this weſtern part, beginning on its northern ſide. It is bounded on the eaſt by the territory of St. Yago; to the north, by the extremity of the bed of the Great Yaqui, and the bay of Mancenilla; to the weſt, the river and little iſland of the Maſſacre, bordered by a part of the canton of Maribarou, belonging to the pariſh of Fort-Dauphin, afterward the Stream of Capotille, from its mouth in the Maſſacre to its ſource, and conſequently the French pariſh of Ouanaminthe, which lies along the weſtern ſide of the ſtream; to the ſouth it is bounded by the mountains of the firſt chain over which the boundary line runs. Daxabon now comprehends, Trou-de-Jean-de-Nantes, and Capotille, of which I often ſpeak in the abridgement at the head of this volume, and which made part of the French colony.

The boundary line between the two nations follows the firſt chain of Cibao, running, if we ſet off from the ſouth-weſt end of the territory of Daxabon, about thirteen leagues weſtward in the French part, and in a direction nearly ſtrait. From this point, which correſponds with the French town of Dondon, the line goes in the direction of ſouth-weſt, again entering the

territory of the French colony for about ſeven leagues more. So that the weſternmoſt point in the Spaniſh part, is more to the weſt than the bay of Acul, from whence, however, we may reckon twenty leagues to the mouth of the Maſſacre, which is the boundary of the two nations on the northern coaſt; and between this ſame point and the bay of Grand-Pierre, to which it correſponds, the French part is not more than eight or nine leagues broad. It is then, on the ſouthern ſide of the firſt chain that lies what I have yet to treat of, as far as the boundary of the plain of Neybe and that of St. John, ſince I arrived at this part in deſcribing the ſouth-weſt end of the Spaniſh colony, and in ſpeaking of the territory of Neybe and Azua.

By looking over the map, we ſee, that what I have now to ſpeak of, is comprehended in a curvlineal triangle, the north ſide of which is the firſt chain of mountains; the weſt ſide, the line of ſeparation of the two colonies; and the ſouth ſide, the third chain of mountains. So that, the top of the triangle is at the group of Cibao.

The weſtern and lower part of this ſpace, is compoſed of plains, acroſs which other chains from Cibao, and the ſecondary ridges run in every direction. Theſe are of various lengths, as their ſlopes and the intervals between them, are various in ſteepneſs and in width. Sometimes theſe intervals are nothing more than narrow valleys, at the bottom of which are the beds of the rivers that water this part of the iſland. Let us now run over this extent, and ſee what ſettlements it contains.

Saint-Raphael.

As ſoon as we arrive on the ſouth ſide of the boundary line on the firſt chain, we find the canton of St. Raphaël, which has the ſurname of, the Straits (*Angoſtura*). It took this epithet from the nature of its ſituation; St. Raphaël being a hollow by which there is a communication between the French and Spaniſh parts. It is even neceſſary to remark here, that the name of Mountain of the Gate, was given to that part of the firſt chain, which approaches the French part, and that the French have long called the canton of St. Raphaël *la Porte* (the Gate), a denomination evidently produced by the poſition of the hollow, conſidered as a paſſage, or gate. The word *angoſtura* is at preſent doubly applicable to this canton; ſince, by the run of the boundaries, it forms a ſort of tongue or ſlip of land, advanced, as I have juſt ſaid, further than any other of the Spaniſh poſſeſſions, into the French territory. This configuration of the canton of St. Raphaël, gives it for boundary to the north, after Daxabon, the ſlope of the mountains in the pariſhes of Ouanaminthe, Vallière, Grand Rivière, Dondon, and Marmelade, and part of the French pariſh of Gonaïves.

St. Raphaël is extremely well watered by a great number of rivers and ravins which run from the Dondon to the Ibara, between the ſeveral ridges on the ſouth ſide of the firſt chain, and which ſeparate the rivers Bouyaha or Bayhala, Gohave, Bohorque, Cou-

ladera, Lag, and Samana. Further in the ſouth there is a tenth chain of mountains, the ridges running from which ſeparate the river Banique from the Ibara.

This tenth chain comes not from the group of Cibao, but immediately from the firſt chain, and its waters, like thoſe of the firſt chain, all fall into the different branches of the Artibonite. The valley of St. Raphaël is, then, but quite narrow, and it is covered with wood as far as the boundary, of Dondon. However, if we conſider St. Raphaël as formerly conſidered; that is to ſay, as a portion of the vaſt plain of Gohave, what has been ſaid of its narrowneſs is no longer applicable. The land in this canton is, in general, good, and its ſavanas are fine and well ſet with graſs.

About thrity years ago, under the preſidency of Don Manuel d'Azelor, a little town was formed at St. Raphaël. It is on the right bank of the river Bouyaha, in the valley of St. Raphaël, or of the Gate, and at about a quarter of a league from the narrow hollow, the ſides of which are very ſteep, and therefore eaſy to defend, or to ſhut up, being maſter of the heights on both ſides. The town of St. Raphaël is not very conſiderable, and its pariſh is an annex and dependancy of that of Hinch.

The air in and round St. Raphaël is very cool and ſalubrious; but the town, which is in the hollow is very hot. It has a little garriſon, which ought to be conſidered rather as an advanced frontier-guard,

and as a check on the ſmuggling trade with the French.

It is ſomething remarkable, that the Savana of Gohave, which is nearly on a level with that which follows it, and which goes to the Little-Yaqui, ſhould alſo be on a level with the town of Dondon. The elevation of the ſite of this latter may be reckoned at five hundred fathoms above the ſea. There muſt, then, be a capital diffierence between the temperature of the plain of the Cape and that of the Spaniſh plains we are ſpeaking of; and, indeed, it is very ſenſibly felt by thoſe who travel from one to the other.

Two leagues and a half ſouth-weſt of the town of St. Raphaël, is that of Atalaye (ſentinel, or diſcovery), which the weſternmoſt town of all the Spaniſh colony. This little town was alſo begun about thirty years ago. Its pariſh is under the invocation of St. Michaël, and is, like that of St. Raphaël, and annex of Hinche. Atalaye was founded by Don Joſeph Guſman, in favour of whom it has been erected into a barony. Without ſtopping to conſider how whimſical a manner this is of recompenſing virtue, in the Spaniſh part of St. Domingo at leaſt, I am pleaſed to be able to ſay, with all the French coloniſts, that the virtues of Don Joſeph Guſman, among which we may reckon his beneficence and generous hoſpitality, merit the admiration of all good men, and a place in the memory of all who are grateful.

The road from St. Raphaël to the frontier is bad. It was propoſed to render it fit for every kind of tra-

velling and carriage, in 1762, an epoch when the two colonies of St. Domingo were afraid of a viſit from the common ennemy of the two nations; but the peace of 1763 put an end to the works were given up. Three quarters of a league to the right of the road there is a guard-houſe, near which there are hattes, on both ſides of the road. After paſſing the guard-houſe, the road croſſes a ravin, very ſteep, but without water, whence it continues on to the river Bouyaha, and from it to another guard-houſe, being three quarters of a league from the firſt, and on the frontier line oppoſite Dondon. But, let us return to St. Raphaël, in order to turn towards what remains to be examined.

Quitting St. Raphaël we croſs the Bouyaha, and, arrived at the ravin, called the Dry-Reed-Stream (Rio-de-Cagna-Seca), a little way above its mouth in the river Bouyaha, we get out of the hollow, or Gate, formed by the mountain of John-Rodrigo, which runs away to the ſouth-weſt, and by that of Kid which comes from the north-weſt; it is between theſe two that lies the valley down which runs the river Bouyaha, or the Gate. From the ravin we ſee, to the right, the hattes of Caboye, at about half a league from the road, from which there is a path, which forms a fork a little further on, the right branch going away to the hattes of Caboye, while that of the left goes to *Pignon*, a canton of which I ſhall ſpeak by-and-by.

After this ravin we enter into the plain of Gohave.

A good quarter of a league further on, we croſs the Dead-Water-Ravin (Mata-Agua), and at the end of another quarter of a league, we come to the hatte of Bonna-Viſte, on the left of the road. At another half league is a road leading off to the right to the hattes of the plain of Gohave. About two leagues and a half from the hatte of Bonna-Viſte, we arrive at the bottom of the ſlope of Cerre-des-Pins (Pignon), on the right of which we paſs the Cerre or Hillock of the Pignon, lying to the weſt-ſouth-weſt. This little hill ſtands alone, leaving between it and the mountains on its left, a ſpace of about a quarter of a league wide, along which goes the road, which is croſſed in this place by another going to Daxabon. A little after theſe croſs-roads, the road we are following is croſſed by a path, which, away to the left, leads to the hatte of St. Joſeph in the Savana of Crocodiles. Advancing on a little, we come to the croſs-roads formed by the road which, turning round the right of the Cerre-des-Pins, leads, along by the hattes, to Cape François. All this canton is called *Pins* (pine-trees). After the laſt mentioned croſs-roads a third of a league, the road croſſes the Gohave. The banks of this river are very high. At a little diſtance from it, on the right of the road, is the Hatte-du-Cayman (Crocodile-Hatte).

A league and a quarter from the Gohave comes the Bohorque. The interval is called, Savane-du-Pedal. It has three ravins, all which muſt be croſſed: the laſt of them is called Jayna-Cayman. On the

left ſide of the Bohorque and of the road are the hattes of the ſame name. Here ends the plain of Gohave.

Advancing a league and a quarter from the Bohorque, and croſſing two rivers, the road arrives at the river of Little-Paſſage (Coladera). A quarter of a league further on, and upon the right, there is a road going to Hinche. From the Coladère to the Lag it is about a league and a half, in which ſpace there are two ravins. From the Lag it is a ſhort league to the Samana. This laſt river croſſed, we come to a ravin before arriving at the firſt of the Hattes of Papayer (Papa-Tree), which is at a ſhort half league. Five hundred fathoms after theſe hattes, we leave to the right another road going to Hinche, of which place we muſt now ſpeak.

Hinche.

Hinche, which was originally known by the name of Gohave, or New-Gohave, the name given to the canton alſo, as we have already ſeen, is one of the moſt ancient of the Spaniſh ſettlements; for, it was pretty conſiderable in 1504; that is to ſay, twelve years after the diſcovery of the iſland. It was, like the reſt of the colony, reduced to a ſtate below mediocrity at the beginning of the preſent century.

On the 20th of October, 1691, Mr. Ducaſſe or-

dered Mr. de la Boulaye, a lieuteneant of the king at Port-de-Paix, to come to the Cape, there to aſſemble the inhabitants, and go and burn St. Yago or Gohave, becauſe the ennemy menaced Leogane and Little-Gohave. Mr. de la Boulaye advenced, by the way of the Joli-Trou, as far as the upper end of the hollow of St. Raphaël, but his troops refuſed to execute the orders of Mr. Ducaſſe, leſt the execution might draw on the French colony new vengeance on the part of the Spaniards, who had committed devaſtations in it in the month of January preceding.

The town of Hinche, which is conſiderable, and which has a pretty church, built about the middle of this century, is about twelve leagues, in a direction nearly ſouth-weſt, from St. Raphaël. It is ſituated at the confluence of the rivers Guayamuco and Samana, and on the left ſide of the Guayamuco. In 1724 it continued a hundred and twenty houſes. At that epoque the diſtrict of Hinche was the moſt extenſive in the Spaniſh colony; but, ſince that, it has been divided, at leaſt with reſpect to pariſhes and regulations of local police, firſt by the eſtabliſhment of St. Raphaël, at which ſince there were five hundred houſes in the town of Hinche, and in its dependancy four thouſand five hundred perſons, and five hundred men capable of bearing arms.

The population being much augmented, the little town of St. Michaël-de-l'Atalaye was ſince formed, beſides a chappelry of eaſe in the other part of

Hinche, called the Oratory of la Roche; and though the colony has diminſhed ſince the laſt twenty years, the territory of Hinche is yet reckoned to contain more than twelve thouſand ſouls, including thoſe of St. Raphaël, Atalaye, and the Oratory of la Roche, which are, properly ſpeaking, no more than annexes to the pariſh of Hinche.

The canton of Hinche is bounded to the weſt by the boundaries ſeparating it from the French pariſhes, of Gonaïves, Petite--Rivière, and Mirebalais. The town lies nearly eaſt and weſt with that of St. Mark, from which it is about twenty-two leagues. It is about twelve leagues from little twon of Petite-Rivière of the Artibonite, thirteen from that of Verretes, and ſeven from the little town of Mirebalais.

From Hinche to Cape-François we may reckon twenty five leagues; ſixty four to Santo Domingo, by the road of Neybe, Azua, Bani, &c. and about twenty to Port-au-Prince, through Mirebalais. It is the place of reſidence of the commandant of all the weſtern part of the Spaniſh colony. There are ſeveral companies of militia, one of which is of cavalry, and, in the town-ſtaff, there is a lieutenant general, of police.

There is a very fine road direct from St. Raphaël to Hinche, running along the bank of the Bouyaha, conſequently on the right of the high-road that I am leading the reader in. This latter road is croſſed by others, comming from Hinche and going to Daxabon by the river of the Little-Paſſage (Coladera),

or to Banique, running directly from Hinche towards the river Samana, where I quitted the deſcription of the royal high road.

This is the place to mention a tract of land, where there was a ſettlement which has diſappeared, and the exceſſive mediocrity of which had long before cauſed it to be paſſed over in ſilence by all who wrote on the Spaniſh colony. It was in the eaſt of the plain of Gohave or Hinche. I ſpeak of the old Larez-de-Guaba, or Guahaba, which, together with its primitive ſplendor, has left its name to remain with humility, ſimply Guaba. It is now no more than a canton of Hinche and its annexes, according to the proximity of the ſituation of thoſe who inhabit it.

Larez-de-Guaba was founded in 1503, by Roderigo Meſcia, who joined to the Indian word Guaba, that of de Larez, becauſe Ovando had then juſt obtained the commanderſhip of Larez. Guaba, which at firſt belonged to St. Yago, was ſo conſiderable in 1508, that it then had granted it a coat of arms, being an eſcutcheon, ſinople, with an adder of gold, and orls, argent. And, in 1511, it was intended for the ſeee of one of the biſhopricks, which were about to be eſtabliſhed in the colony; but Santo-Domingo was preferred to it, and ſince that time, Larez-de-Guaba has partaken in the decay of the colony, and has been even one of the ſettlements which have diſappeared. This town was ſituated at the foot of the ſouth ſide of the firſt chain of mountains, and not far from the mines of Cibao.

From the point where the road to Hinche croſſes that we are now travelling, we advance on by the hattes of Papayer, which are on the right, we go on a league and a half, croſſing ſix ravins, before we come to Pie-Hatte *(Paſtel)*, at a ſhort league from which, after croſſing three other ravins, we come to the great ravin, called Deep-Waters *(Aquas Hediondas)*. A league and a quarter hence we come to a very high-banked ravin, at half a quarter of a league from the ſouth bank of which there is another road croſſes going to Hinche. We go a league hence, croſſing two deep-banked ravins, and after them a ſavana and hatte of Petit-Foſſé (*Lagunetta*), ſituated at ſix thouſand fathoms from Aquas-Hediondas.

After this hatte, the road continues of the ſame kind as before, ſince, at the end of a quarter of a league, we have another wide and deep-banked ravin to croſs, and after it another ravin a league further on. Two thouſand five hundred fathoms from this laſt, is the river Ibara, of which we croſs two branches at half a quarter of a league from each other, becauſe they form a little iſland at the place where the road croſſes. After croſſing the Ibara, the road runs towards the Banique, or Onceano. Half a league on, to the right, is the hatte of Onceano, and at a good quarter of a league further on, we croſs the river Banique, which is only three quarters of a league from the Ibara.

The name of Onceano given to the hatte and river, is alſo that of the valley of Banique. From this expreſſion, which is corrupted, comes the valley of the

Ocean; without doubt, ſays Valverde, becauſe this valley is extenſive. In this valley are the ridges running from the tenth chain of mountains.

At a good half league after having croſſed the river Banique, we come to the road leading to the mineral waters of Banique, and to Daxabon; after this we deſcend a quarter of a league to the Hatibonico, which the French have changed for Artibonite, between which and the Banique, is the eleventh chain of mountains, which, like the tenth, is a branch of the firſt chain, which ſtretches away to the weſt-ſouth-weſt.

In croſſing the Artibonite at this place, though its banks are very high, and though, in the rainy ſeaſon, it contains a great volume of water, one is far from conceiving that it can be that great river, which traverſes the fertile plains of the French part, where its capacious bed has, for more than eighty years paſt, been the ſubject of projects and calculations, which have produced hardly any thing; while at different epochs, Nature, which ſometimes mocks the deſigns of man, has cauſed the waters of the Artibonite to devaſtate a plain, where they ſhould ſecond the efforts of induſtry. But this river augments conſiderably before it quits the Spaniſh territory; in the firſt place, by the rivers mentioned ſince I began the deſcription of St. Raphaël, all which fall into the Guamayuco, which falls into the Artibonite; and alſo by many others which remain to be named, and which fall into the Artibonite, but on its left ſide. This river runs

the greateſt diſtance of any one in the iſland, on account of its windings.

Valverde, after having related what Raynal ſays of the advantages to be drawn from watering the plain of Artibonite, adds, with an air of ſorrow, that the Spaniards might ſpare themſelves the pain of mathematical calculation, by diſtributing with a great deal of eaſe, the waters of this river in their own poſſeſſions, before they arrive at the boundary line. But Valverde did not conſider, that there is but about the diſtance of five leagues from the boundary to where the Artibonite receives the other rivers, and that, the banks of it being very high, this volume of water can be uſeful only to tracts ſituated lower down, and conſequently in the French part. Beſides, the nature of the land would throw more than one obſtacle in the way of any uſeful application that could be made of the waters of the Artibonite (which is bordered by the tenth and the eleventh chain of mountains as far as the height of the town of Banique), and of the waters of each of the tributary rivers. Again, if the Spaniards formed great eſtabliſhments for cultivation, thoſe of the weſtern part of their colony, would not certainly be the firſt, particularly in the lands acroſs which the Artibonite runs, becauſe they would not be the moſt advantageous, were it only on acount of the diſtant carriage. Thus, then, one may continue to calculate, notwithſtanding the obſervations of the author I have cited.

Banique.

From the Artibonite the road re-aſcends to the little town of Banique, ſituated in a ſavana. This town, which gives its name to a great plain, or which has rather received its name from it, is to the left of the Artibonite, and on the edge of its bank. Banique was founded in 1504, by Diego Velaſquez, who commanded in the ſouthern part of the iſland, who drove away all the Indians of Bahoruco, and who, after having conquered the iſland of Cuba, prepared for the conqueſt of Mexico, in which he afterwards wiſhed to thwart Cortez, becauſe the latter would not yield to him the glory of the conqueſt. The ſavana which ſurrounds Banique is extremely fine, but little, bordered with lofty wood, and at the foot of one of the ramnifications of the eleventh chain; ſo that its poſition is a good deal overlooked. It has uſually a ſmall detachment of troops.

The plain of Banique, or Ocean, is ſubdivided into ſeveral portions, in its length from eaſt to weſt. As its extent did not permit of each inhabitant coming to the town for the diſcharge of his religious duties, two chapels of eaſe have been eſtabliſhed, in the eaſt, the firſt of the Chevalier *(Farfan)*, and the ſecond of Peter the Short *(Pedro Corto)*. In ſpeaking of their territory, we even ſay, the Plain of Farfan, the Plain of Pedro-Corto. To the weſt is the annex, called the Acajoux, formed about thirty years ago, where

there is a chapel of eaſe, and for the ſame reaſon, there is alſo the Plain of Acajoux. This latter extends quite to the French boundary, where it comes to a part of Mirebalais, the town of which is about twelve leagues eaſt and weſt with Banique. It is eight ſhort leagues between Banique and Hinche. The pariſh of Banique, in comprehending all the annexes that I have mentioned, contains, at leaſt, ſeven thouſand ſouls.

Quitting the town of Banique we croſs three little ſavanas, and at the end of a good half league, we croſs the river Toncio, at about five hundred fathoms from its mouth in the Artibonite. After the Toncio come three little ſavanas, and yet it is but half a league from the Savana of la Croix. In this ſavana are the hattes of the ſame name, on the left of the road, and on the right ſide of the ravin, which we now have to croſs. After this the road enters the wood, and at the end of fifteen hundred fathoms, we come to the croſſing of the road, which, going away to the right, leads to Port-au-Prince. About ſix hundred fathoms further on, we quit the wood, and traverſe a ſpot, called the Paſſage, or Hollow of Banique, formed by a chain of little hills. Here we meet, at half a league from the wood, with a wide ravin. From this to another ravin which has very high banks, it is a good league. After this we croſs four others, alſo rather high-banked, in an interval of not more than a league.

Five hundred fathoms from the laſt ravin are the hattes of Hobbes, on the right of the road, and three quarters of a league after the laſt of which, we come

to the river of Hobbes. It is very high-banked, and bordered with wood, and it falls into the Artibonite, as does the Toncio.

Between the Hobbes and the Artibonite, is a twelfth chain of mountains, which end at the town of Banique, ſubdividing itſelf into ſeveral little chains, forming ſo many ravins, and ſeparating alſo the Toncio from the Artibonite.

Fifteen hundred fathoms from the Hobbes are the hattes of La Matte, which are five hundred fathoms before the road comes to where it is croſſed by that which, to its right, leads away to Port-au-Prince. From the fork of the road, we go on half a league to a ravin, which is a league and a quarter from another ravin, called Ravin of Bagonay, which precedes, a good half league, the Stream of Nibaguana.

It is reckoned nearly fifteen hundred fathoms from this ſtream to the river Seybe, which we croſs in the wood. At a good quarter of a league further on the wood ceaſes, and then begins the Savana of St. Rock, in which, on the left, diſtant half a league, we leave the Cerre of Pontacagne, from which, to Golden-Stream, it is half a league. This ſtream is preceded by ſome hattes, as far as which the Savana of St. Rock is a little hilly and ſtony.

Golden-Stream, or River, is deep-banked, and bordered with wood, and at three quarters of a league from the river Hyguera. Between them is a little clump of woodland, and on the left the little Cerre of Limaçon *(Caracol)*. At the river of Hyguera ends

the plain of Banique, or of Oncean. The Hyguera and Rio-d'Oro, which have no water in the dry ſeaſons, run into the Neybe as alſo the Seybe, in a current of weſt-ſouth-weſt.

From the Hyguera we advance a ſhort league to the croſſing-place of the Neybe. This interval, at about the middle of which we come to a little ravin, and during which we have ſeveral hattes to the right, is a dependancy of the Plain of St. Thomé, or St. Thomas.

This name undoubtedly aroſe from that of a little aſſemblage of perſons, which the conſtruction of Fort St. Thomas produced. This fort Chriſtopher Columbus had erected not far from the ſource of the Artibonite, in the province of Cibao, to the ſouth of the mines of that name, to protect the works in them againſt the Indians. Every veſtige of this ſettlement has long ago diſappeared; I have, however, deſcribed its poſition, as near as can be on the map. But there is not the leaſt reaſon to doubt, that Fort St. Thomë (thus named by Columbus, becauſe people at firſt refuſed to believe in the riches of Cibao), gave its name to the plain; ſince the bottom of the plain leads towards the mountains where the mines were, and ſince Caonabo, one of the caciques, with whom the Spaniards fought for a long time, inhabited the country near the plain of St. Thomé, in the weſt, and interrupted the working of the mines.

The Neybe is one of the great rivers of the iſland, as has already been remarked. Between it and the

Hobbes, is the thirteenth chain of mountains, divided alſo into ridges, which end at the plain of St. John, and ſeparate the river Heguera, the Oro, the Seybe, and many other ravins and ſprings, the two moſt conſiderable of which are the Bagonay and the Nibaguana.

St. John of Maguana.

After croſſing the Neybe, the road aſcends to St. John of Maguana, which many maps place on the right ſide of the Neybe, though in reality it is on the left. The ſurname of Maguana, recalls the idea of one of the five kingdoms, which compoſed the iſland at the time of the diſcovery; the capital was where St. John now is, and it diſappeared with the unfortunate Anacoana. This canton was pillaged by the Engliſh privateers in 1543.

St. John of Maguana, founded by Diego Velaſquez in 1503, obtained in 1508, a coat of arms, being an eſcutcheon, argent, with a black eagle holding a book, orl of gold, with five bleeding ſtars, but from the year 1606, this place was abandoned. The preſent town of St. John was not begun till late in the eighteenth century, and in 1764, it was ſtill looked upon as a new place. At that time it was reckoned to contain but few houſes. Now it is pretty conſiderable. It is ſituated at about three hundred fathoms from the Neybe, which, changing its direction at this

point, and running weſt and ſouth, lies, of courſe, to the north and weſt of the town. The cauſe of its ſettlement was the multiplication of the hattes, and the diſtance at which the hattiers or herdſmen, were from their pariſhes. In 1764, the diſtrict of the new pariſh contained three thouſand ſix hundred perſons, of whom three hundred were capable of bearing arms. Now its population amounts to more than five thouſand ſouls.

Quitting the town, and ſtriking again into the road towards the ſouth, we come, at two ſhort leagues diſtant, to the river Hinova, leaving ſome hattes on the right. After croſſing this river, we continue on to that of the Yavana at fifteen hundred fathoms, leaving to the right the hattes of Puena. The Yavana, which the road croſſes at half a league from its mouth in the Neybe, has always water, as has the Hinova. From the Yavana, we come, after travelling a league and three quarters, to a little iſland formed by the river Migo, in the middle of which there is a path, leading away to the right, to the hatte of Elgorite, diſtant a quarter of a league. Leaving the iſland, the road croſſes three little ſavanas and two ravins, before it comes to the ſavana called *Savanette*, which is at the end of a good league. Then paſſing over five flats, and five little ravins which ſeparate them, we come, at the end of fifteen hundred fathoms, to the hatte of Louvenco, which is no more than half a quarter of a league from the croſſing-place of the Little Yaqui; the very ſpot where I began the deſcription of the territory of Azua.

Between the Neybe and the Yaqui is the fourteenth chain of mountains, coming from the group of Cibao, either directly or by the connection of ſecondary chains. It runs in the direction of ſouth-weſt-quarter-weſt, and divides itſelf into ridges, which ſeparate the beds of the Hinova, the Yavana, and the Migo, all which fall into the Neybe. The plain of St. John is bounded to the weſt by the French pariſh Croix-des-Bouquets, and by the ponds. It was in its territory that Oviedo, the firſt hiſtorian of Saint-Domingo, and who wrote in 1535, had an habitation.

We muſt now return over what we have called the weſtern part of the Spaniſh colony, in order to give way to ſome general obſervations.

The firſt, which we have already hinted at in ſpeaking of St. Raphaël, is, that ſeveral points in the level portion of this part, which contains, at leaſt, two hundred ſquare leagues, are on a level with the ſite of the little town of Dondon, which is five hundred fathoms above the ſurface of the ſea. This gives a particular caſt to this part of the iſland, as its ſoil lies much higher than many of the mountains in the French part.

All we have traverſed and deſcribed, from St. Raphaël to the Little Yaqui, and which is ſubdivided in divers plains, forming a ſpace of two hundred leagues ſquare, is at preſent for no other uſe than for breeding and raiſing cattle, intended, in great part, for the proviſioning of the French colony; after, however, the ſeveral ſettlements of theſe plains, amounting

to about twenty-five millions of perſons, have reſerved enough for their own ſubſiſtence. Yet, there were formerly ſome ſugar plantations in the canton of St. John, and the ſugar was reckoned equal to that of Azua. The plain of St. John has, beſides, in common with that of Azua, the advantage of having preſerved a fine race of horſes. But to repay the care of which theſe ſtand in need, the exportation of them muſt be free; whereas, we ſee but very few of them in the French colony, and eſpecially of thoſe fit for the ſaddle, which never find their way there but by contraband means. The leaſt encouragement, in this reſpect would rouze the Spaniſh coloniſts, who are extremely fond of horſes.

The vaſt extent of the paſtures, great foreſts, rivers, ſtreams, ravins, and ſprings without number, the proximity of the mountains, all concur to give a mild temperature to the weſtern part of the Spaniſh colony, where the air is kept in continual motion by the evaporation of the humid particles. Oviedo ſpeaks with admiration of the innumerable flocks and herds, of the plantations of all ſorts of merchantable produce, ſeen in this part of the iſland in the beginning of the ſixteenth century, and for which the ports on the ſouthern coaſt were ſo many outlets. Theſe muſt be, too, the outlets again, if the cultivation took place, as the French boundaries, and the firſt chain of mountains, leave no other iſſue. But, in that caſe even, the facility of rendering the Neybe navigable for ſmall craft, and the Yaqui alſo, would much diminiſh the

length, and conſequently, the inconvenience of the inland carriage. What numbers of ſugar plantations might find place in two hundred ſquare leagues, thus watered! And how many other manufactures might be eſtabliſhed in the intervals, not ſuiting the cultivation of ſugar!

But, even in the extent of this vaſt plain, the temperature varies, as in other parts, with the ſites, and the degrees of elevation. Thus, the valley of Banique is hotter than that of St. John; a circumſtance that renders the cattle bigger and more robuſt in the former. In the valley of St. John it is pretty cold; ſo much ſo, that, during the greateſt part of the year, one ſtands in need of good clothing, and good warm covering in the night; and this is more ſenſibly felt in the valley of Conſtance, which, as has already been obſerved, opens on one ſide towards the valley of St. John. In general, in this plain, as in almoſt all thoſe of the Spaniſh colony, the climate is nearly that of the ſpring, during the night and in the morning, till after ſunriſe; after this, as the ſun riſes, the heat augments, and it alſo diminiſhes gradually as the ſun goes down.

I repeat, that the canton of St. Raphaël is both healthy and fertile; which is applicable to that of Hinche alſo. With reſpect to Banique its ſoil is not ſo good; it is divided by hollows, ravins, &c. much covered with wood, and very hilly; accordingly, the cattle cannot augment much in number, on account of the mediocrity of the ſavanas. In the canton of St. John there are a great many cattle raiſed; but the

canton is pretty frequently ſubject to long droughts, which deprive the proprietors of a great part of their profits. Their own indolence is ſtill more againſt them; this is not, however, ſo very prevalent among the Ileignes.

The fine plain of St. John and St. Thomé are infeſted with the *lineonal* (toad-flax, called *grand-couſin*, by the French coloniſts), which already ſpreads over one quarter of them, and the propagation of which is aſtoniſhing. This is an unfortunate circumſtance, and its effects muſt one day be ſtill more forcibly felt, as this *lineonal* continues increaſing. Another misfortune is, the plains of Hinche, Guaba, and St. Raphaël, are nearly over-run with myrtle, wild baſilick, and other plants, which, in their turn, take ſo much land from the ſubſiſtence of the cattle. This diminution of paſture is but too general in the iſland.

The part we are at preſent deſcribing has, in divers places, mines of different ſorts. In the diſtrict of Guaba there are ſome very abundant; among others the Gilded-hill, which Valverde ſays, might be called the Golden-hill. Many perſons, adds he, have there enriched themſelves clandeſtinely, by the labour of their own hands, and thoſe of a ſingle negro; forbearing to take more aſſiſtants for fear of a diſcovery; and this fortune was acquired without having either the neceſſary talents or knowledge, a ſtrong proof of the abundance of the metal.

Guaba partakes, with Banique and St. John, the advantage of having diamonds in its territory, and of

producing, like them, jaſper of all colours, porphyry, and alabaſter. At Banique there are alſo ſome ſtreams where we find thoſe cruſtacees, the ſhell of which has a croſs with the chandeliers. There was formerly a Date in this canton, the ſucceſs of which ought to have cauſed a multiplication of that tree, at once uſeful and agreeable.

Mineral Waters of Banique.

Another great advantage enjoyed by the canton of Banique, are its mineral waters, the great utility of which merit a particular account. To give a full idea of them, I can take no better method than to take an extract on the ſubject, from a work entitled, *Journal de St. Domingue*, or, *Journal of St. Domingo*, for the months of February and March 1766.

" At two leagues from the town of Banique, and on " the ſide of a hill, in the middle of a wood, are four " ſprings of mineral waters, near each other, running " along the neighbouring caverns and grottos. The " firſt is called the Great Bath; the ſecond, the " Little Bath; the third, the Bath of the Woods; and " the fourth, the Bath of Cantine. The thermo- " meter of Reaumur, in the greateſt heats at this " place, does not riſe to more than twenty-two or " twenty-three degrees (eighty-two or eighty-four of " Farenheit) at noon, and in the night it falls to four- " teen, (ſixty-three and a half). When plunged into

" the four ſprings, it riſes, in the order I have men-
" tioned them, ſeventeen, thirteen, ten and a half, and
" eleven degrees, (thirty-eight one-fourth, twenty
" nine one-fourth, twenty-three five-eighths, and
" twenty-four three-fourths, of Farenheit) above the
" temperature of the air. The analyſis of theſe
" waters has proved, that they have neither acid
" ſalts, ſelenits, vitriol, nor iron. At the bottom of
" them is found, in great quantity, the flour of ſulphur,
" which riſes to the ſurface of the ſprings; but it is a
" ſulphur entirely divided, and unparticipated with
" any mixture of acid. Theſe waters, though very
" clear, have a taſte and ſmell extremely diſagreeable,
" and are ſmelt at a conſiderable diſtance. All the
" four ſprings produce, in nearly the proportion of
" twelve grains a pint, a true mineral ſalt, which har-
" dens by the fire, and the grains of which are of a
" cubic form, and half a ſaltiſh taſte. Theſe waters
" are compoſed of a mineral, elaſtic, volatile, aërial
" ſpirit, and contain a volatile-alcaline-urinous ſpirit,
" which eaſily evaporates, and the diſſolution of which,
" produced by a ſublimated corroſive, gives a yellow
" colour, as alſo a bituminous, fat, and abundant oil,
" beſides a bituminous matter, but more thin and inti-
" mately united to the waters, which, being mixed
" with an earthy bottom, always ſinks. The petrol
" oil, which predominates, makes one of its greateſt
" virtues, as it does of all mineral waters, which run
" over a chalky bed, and which contain a neutral ſalt
" only."

The waters are extremely ſoft, penetrating, and melting. The uſe of them is forbidden in agues, inflammatory ailings, and in conſumptions; for pregnant women, wet-nurſes, whoſe milk they would dry up, and for perſons in the dropſy. They act with more vigour, according to the heat of one ſpring relatively to another. They are uſed in ſickneſſes of weakneſs, long and intermitting fevers, obſtructions, ſickneſſes which do but too much injury to beauty, particularly in the towns, or which fade and diſcolour it, in the ſcurvy, the phlegm, attacks on the ſtomach, the vapours, the gout, the frigid rheumatiſm, ailings in the loins, the aſthma, and the palſy. They are a gentle purge, and, as a bath, are efficacious in ailings on the ſkin. But, whether taken inwardly or outwardly, the ſtate of the patient muſt be conſulted, and particularly to proportion it to the degree of warmneſs in the waters. In a word, here, as at all other mineral ſprings, the produced effect muſt be ſtudied and followed, and it would be difficult to find wiſer precepts, and more minute rules, than thoſe laid down in the work I have quoted. I ſhall cloſe the medicinal article of theſe waters, in obſerving, that the author points out, as the favourable ſeaſon for taking them, the interval between October and May; becauſe then the ſky is clear, and the ſtorms and great winds are rare; the air is neither hot nor humid, but is as pure as in the fineſt climates of Europe. All ſorts of food, meat, game, river-fiſh, and milk, are then in abundance, and of an exquiſite taſte. The reſt of the year

is very ſtormy, and we often ſee hail as large as in the ſouthern countries of Europe. The mornings are ſo cool in this place as to require a winter dreſs.

More than forty years ago the reputation of the waters of Banique began to attract the French. The number that went hither became every year more and more conſiderable; and, in 1766, there were lodgings for more than ſixty perſons. Soldiers of the different French garriſons were alſo ſent there. The waters of Banique had even their pretended patients, led by the love of good company; but, at length, the French travellers began to be interrupted, and tormented, ſometimes under the pretext of ſmuggling, ſometimes under other pretexts; and they were obliged to give up a journey, which promiſed nothing but fatigue and inconveniencies. When the Count of Solano came into the French part, in 1776, for the ſettlement of the boundaries, the Count d'Ennery, eager to procure an uninterrupted paſſage to this fountain of health, requeſted the preſident to remove the obſtacles, and this was the cauſe of an article being inſerted in the Gazette of the Cape, of 18th Sept. 1776, which article I copy:

" His excellency the Count of Solano, having ful-
" filled the wiſhes of the colony, conjointly with the
" Count of Ennery, has beſides had the goodneſs to
" extend his attention to an object the moſt uſeful to
" humanity, to provide for the help to be derived from
" the mineral waters of Banique. Being informed of
" the abuſes of every ſort which have long prevented

" the inhabitants of the French colony to repair thither,
" through the inattention of thoſe charged with his
" orders, he went to the ſpot, and during the little
" time he remained, he appointed a perſon of diſtinc-
" tion, who has all the qualities neceſſary to make to
" be reſpected and obeyed, with the greater exactneſs,
" the orders he gave concerning all the Spaniards,
" who ſhould dare to diſobey, or to avail themſelves of
" their quality, as ſuch, againſt any Frenchman what-
" ever. He has, beſides, given orders for building,
" this year, four fine and capacious houſes. He has
" cauſed woods to be felled oppoſite theſe baths,
" which will not only open the view, but will alſo
" afford a fine walk; and encloſed ſavanas, where
" there will be graſs of all ſorts, as alſo excellent gar-
" dens. He has further ordered, that all the French,
" who wiſh to go to the ſprings, on account of ſick-
" neſs, or for pleaſure, ſhall be permitted to paſs
" freely, with their ſervants and baggage, without the
" leaſt moleſtation. The will have alſo liberty to hunt
" and fiſh, and all the conveniencies and aid, that the
" place can afford."

This advertiſement, which I have extracted, becauſe it proves what I have ſaid of the interruptions given to the French, gave ſome perſons encouragement to return to Banique; but, in 1778, two inhabitants were arreſted in going thither, though furniſhed with a paſſport from the French governor. Some gold was found on the firſt, whence it was concluded that he was come to buy cattle underhanded; the other had

ſome horſes, and two negroes, and it was maintained that he came to ſell them clandeſtinely. They were conducted to Santo-Domingo, where their effects and negroes were confiſcated, and where they themſelves underwent a long captivity. This laſt trait forced the French abſolutely to give up all thoughts of travelling to ſo inhoſpitable a ſpot, and whither they were obliged to carry with them flour to make their bread, wine, and other heavy proviſions, kitchen utenſils, and all ſorts of furniture. The mineral waters of Banique have ſince remained uſeleſs, like many other valuable things in the Spaniſh colony. I have had engraven in my atlas the abyſs which is above the ſprings of Banique, ſuch as it was drawn on the ſpot, the 27th of July, 1754, by Monſ. Rabié, engineer in chief of the French part of the north of St. Domingo (who died in 1785), in gratitude for the influence of theſe waters on his health.

I muſt beſides ſay, of this weſtern part, that it affords, from the hollow of the Gate, or Porte, to St. John, no point ſuſceptible of defence, unleſs it be the chain on the right ſide of the Artibonite, which is a good poſition to oppoſe any advances from the plain of St. John, ſince it has no other opening than the high-road. The ſame may be ſaid of the chain on the left ſide, with reſpect to Toncio.

I ſhall now cloſe my deſcription of the boundaries between the two nations towards Banique and St. John, by ſpeaking of the ponds.

Ponds.

The moſt conſiderable is the Salt-Pond, or Henriquille, or Lake of Xaragua, the whole of which is in the Spaniſh colony, and of which I have ſaid a word or two with reſpect to the denomination Henriquille, in ſpeaking of Neybe. This pond is about nine leagues in its greateſt length, which lies nearly ſouth-eaſt and north-weſt, and about three leagues and a half in its greateſt width. It may be reckoned twenty-two leagues about. The moſt remarkable ſingularity of this pond, is the little iſland near the middle of it, which is two leagues long and a league wide, where there is a ſpring of freſh water, and which is well ſtocked with cabritoes, which circumſtance has cauſed the French to call it Cabrito-Iſland. It contains alſo lizards of an enormous bigneſs. This pond, which is deep, is the abode of a great number of crocodiles and land-tortoiſes.

The Spaniards aſſure us, that the pond of Henriquille contains ſea-fiſh, and even that ſharks have been ſeen in it, as alſo ſea-cows, and a ſort of ſalmon. If I believe ſeveral concurrent witneſſes, and to whom I cannot well refuſe belief, there are not now, at any rate, any one of theſe animals in this pond. The water is clear, bitter, ſalt, and has a diſagreeable ſmell. The River of the Diſcovery, White, or Silver River, and the River of the Dames, fall into this pond.

To the ſouth of this pond, diſtant a good league, and under the Cabrito-Iſland, is Sweet-Water-Pond, called by the Spaniards Laguna Icotea (Tortoiſe-Pond), which is nearly two leagues ſouth-eaſt and north-weſt, and half a league wide, varying in different parts. This pond has no communication with the two others, and its extent depends on the quantity of rain, and waters in the ravins, which feed it. It abounds in good fiſh, and in ſea-fowl. From it there run ſome little ſtreams, and it has a mountainous part between it and the ſea, in a ſouthern direction.

About two leagues north-weſt of Salt-Pond, or Great-Pond, there is another lying in the ſame direction, but being only five leagues long, and of various width, from a league and a half to three leagues. The French call it Brackiſh-Pond, on account of the acrid taſte of its water, and the Spaniards, Pond of Azuei (Laguna de Azuei). The line of demarcation cuts it, in nearly equal parts lengthwiſe, It is ſurrounded with ſteep hills, except on the ſouthern ſide, where is the little plain called the Fond-Pariſien, which two proprietors have under cultivation in ſugar canes, and which would admit of two more plantations of the ſame kind. The borders of this pond are very flat and ſhallow, it does not begin to be deep till you come to the middle; and even there it is much leſs ſo than the Great-Pond. There are crocodiles here alſo, land turtles, and three or four ſorts of little fiſh, that are not good for much. There are tetards alſo, and a ſort of eel. Very few ſprings

ſend their waters to it, and there is no perceptible iſſue. It is a portion of the little plain of Verretes, which muſt not be confounded with the pariſh of Verretes near the head of the Artibonite, which lies between the Salt and Brackiſh ponds, and where there are ſprings of a ſtrong ſulphery ſmell.

The northern end of Brackiſh Pond is about ſix leagues from the ſea, on the weſtern coaſt of the iſland, and the ſouth-eaſt end of the Salt-Pond is a little further from the ſouthern coaſt. To the ſouth-weſt of this latter, is a mountain running down to the ſide of it.

The analogy of the waters of theſe two ponds with that of the ſea, the proximity of the latter at two different points, and what has been ſaid with reſpect to the fiſh found in the ponds, and alſo with reſpect to the movement, believed to be analogous to that of the tide, all has led to a belief that theſe ponds had a communication with the ſea. With regard to the fiſh and the tides, the facts are far from being proved; and as to the taſte of the water, it may be more eaſily accounted for by the vicinity of a mountain of foſſil ſalt, the quick reproduction of which I have noticed, under the article Neybe. This ſalt is a very white, but is a little acrid, and corrodes the meat and fiſh which the Spaniards ſalt down with it. When in a maſs it appears blue, but pulverized, it aſſumes the white colour, of which I have ſpoken. I do not pretend, however, that we ought to look on the queſtion as reſolved, by what I have juſt related, and I am of

opinion, that motives, not of vain curiosity, ought to prompt some one to make such observations and enquiries as might determine fully, whether these ponds communicate with the sea or not.

The salt and fresh water ponds have crevices on their borders, some of which are even six feet deep. They are looked upon as marks of earthquakes, and particularly of that of the third of June, 1770. The mountains in the neighbourhood of these two ponds are fit for cultivation, and the Spaniards have hattes in them.

I have now explained, as minutely as I have been able, the several parts of the Spanish colony, and what now comes most naturally in turn to be described, appears to me to be, the manner in which these parts communicate with each other.

Roads.

The two principal communications of the Spanish part, not only as being common to the greatest number of the places therein, but because it is by the means of them that the relations of the two colonies are kept up, are those which I have followed in the description, and which go from St. Raphaël to Santo-Domingo, through Banique, St. John, Azua, Bani; and from Daxabon to Santo-Domingo, through St. Yago, La Vega, and Cotuy. But it is by these roads, the most frequented, the largest, and the most important to the Spaniards, that we may judge of the rest.

The firſt road, that from St. Raphaël to Santo-Domingo, runs over a length of about ſeventy-five leagues, which a traveller on horſe-back cannot perform in leſs than ten days. This ſlow travelling is not owing to the ſoil alone, but to the neceſſity of ſo managing the journey as to find lodging places, which does not, however, render it unneceſſary to carry with one all that is neceſſary for nouriſhment and ſleep; ſince, the greateſt part of the time, vaſt ſpaces muſt be travelled over, where there is no help whatever to be hoped for, and where the traveller muſt expect to ſleep in the open air, if he has not provided a tent. Conſequently he muſt regulate his pace by that of the animals carrying his proviſions and bed, though compoſed of things the leaſt luxurious. In the road from St. Raphaël to Santo-Domingo, there are thirty-three rivers, and more than a hundred ravins to be croſſed.

The firſt day we can make but five leagues, from St. Raphaël to the hatte of St. Joſeph, or of the Pines, going ſouth-eaſtward. The road runs over the fine plain of Gohave, where there are ſeveral little clumps of wood and buſhes.

The ſecond day's journey is ten leagues, from the hatte of St. Joſeph to the Lagunetta, eaſt-ſouth-eaſt. In this ſpace, the part lying between the Bohorque and the hattes of Papayer, not ſo ſteep and with a better road than that to the hattes of Lagunetta, becauſe in the laſt mentioned portion the rivers and

ravins have very ſteep and high banks, and are ſeparated by little chains and elevations covered with wood, and which are ridges coming from the tenth and eleventh chains.

The third day we go ſouth-eaſtward, from Languetta to the hattes of Hobbes, nine leagues. The road bad, the land hilly; becauſe the intervals between the rivers and ravins are ſo many diminutive chains of hills and flats, which render the road rough and crooked. Before we come to the Artibonite, the land is ſterile, and is interſperſed with ſavanas and clumps of wood.

From the hattes of Hobbes to the town of St. John, is the fourth day's journey. Eight leagues of good road, running eaſt-ſouth-eaſt.

The fifth day, four leagues only, from St. John to the hatte of Elgoritte, lying a little way from the ſide of the road. The direction this day is, ſouth-eaſt-quarter-eaſt. The road very good.

Eight leagues ſouth-eaſtward is the journey of the ſixth day, from the hatte of Elgoritte to that of Tavora. The road grows worſe as we get from St. John; not bad, however, unleſs on the mountain of the Paſſage.

The ſeventh day alſo is a journey of eight leagues, from the hatte of Tavora to the ſavana of Sipicepy. This interval has many ſpots which are rough and ſtony, dry ſavanas, clumps of woody land, and a great many dildoe-trees. The road runs ſouth-eaſt-quarter-eaſt.

The eighth day the road continues on in the ſame direction, over a good road, except on the ſtrand of Ocoa. The diſtance is nine leagues, at the end of which we come to Bani.

From Bani to Nigua, nine leagues, over a good level road, running eaſt-quarter-north-eaſt, is the journey of the ninth day.

The cloſe of the tenth day brings us to Santo-Domingo, along a good road of four leagues and a half; but the croſſing of the Jayna takes up a good deal of time.

We ſhall have a better idea of the ſlowneſs of travelling here, when we know, that when it was propoſed to ſend the regiment Enghien from the Cape, to garriſon Santo-Domingo, in November 1780, this diſtance of ſeventy-five leagues and a half, from St. Raphaël to Santo-Domingo, was divided into eighteen days' march, in order to have hattes to lodge the ſoldiers in, and not to be obliged to encamp, which in the rainy ſeaſons would have been attended with great inconveniencies. The route was as follows:

	Leagues.
1ſt day from St. Raphaël, the firſt halting place, to Bohorque,	4 1/2
2d to the hatte of Papayer,	4 1/2
3d to the Deep-Waters,	4 1/2
4th to Banique,	3 3/8
5th to Los-Jobos,	5 5/8
6th to Seybe,	4 1/2
7th to St. John,	3 3/8

8th to Los-Bancos near the Yaqui,	-	5 $\frac{5}{8}$
9th to the Biahama,	- - -	4 $\frac{1}{2}$
10th to Tavora,	- - - -	3 $\frac{7}{8}$
11th to Azua,	- - - -	3 $\frac{7}{8}$
12th to Sipicepy,	- - - -	3 $\frac{3}{8}$
13th to Savana Huey, after the Strand of Ocoa,		3 $\frac{3}{8}$
14th to Mantanza,	- - - -	4 $\frac{1}{2}$
15th to Boſion de Palta,	- - -	3 $\frac{1}{2}$
16th to Great-Savana,	- - -	3 $\frac{1}{2}$
17th to the Mill of Nigua,	- - -	3 $\frac{15}{16}$
18th to Santo-Domingo,	- - -	5 $\frac{1}{16}$
Leagues		75 $\frac{1}{2}$

The other road, from Daxabon to Santo-Domingo, is eighty two leagues, and it is much more eaſily travelled, ſince it takes up but eight days.

The firſt day the traveller goes nine long leagues, from Daxabon to the hatte of Renchadère, a ſhort league from the Guyabin, or Rebouc. The road runs ſouth-eaſt-quarter-eaſt, is very good in dry weather, goes along the ſouth of the firſt chain of mountains, and continually in view of the weſt ſide of the chain of mountains of Monte-Chriſt.

The ſecond day's journey is about nine leagues and a quarter, from the hatte of Renchadère to the ſavana of Hamina. The road this day runs eaſt-quarter-ſouth-eaſt, and among the ſame mountains as the day before. It is very good here; the ſavanas are interſperſed thickly with wood, with bruſh-wood, and dildoe-trees.

The third day we travel nine leagues and a half, from Hamina to the town of St. Yago. The road is excellent, has mountains on each ſide, and runs eaſtward.

The fourth day takes us from St. Yago to La Vega, ten leagues. The road is good, ſtill continues along the wood, and runs eaſt-quarter-ſouth-eaſt.

From La Vega to Guamitta is the fifth day's journey, eight leagues. The road is prettty good, with wood on each ſide, except in the ſavana of the Voma, where we have the mountains again on each hand, and where we begin to ſee even the group of Cibao. In general the road runs eaſtward.

The ſixth day is ſpent in going from the Gamitta to the hatte of Sevico, ten leagues. The road is not bad from the Guamitta to the Great Savana incluſively, and runs eaſt-ſouth-eaſt; but from this ſavana to Sevico it is bad, and runs ſouth-eaſt-quarter-ſouth. From time to time we may ſee the mountains of Cibao to the ſouth-weſt-quarter-weſt.

The ſeventh day brings us from the hatte of Sevico to that of Guye, about eleven leagues. The road from the firſt, as far as the mountain of Pardavé, is not bad, and runs ſouth-eaſt-quarter-ſouth; but from the foot of the Pardavé to the ſouth, the road becomes fine again, and runs ſouth-eaſt-quarter-eaſt. Here we ſee the ſummit of Cibao, away to the weſt-north-weſt.

The end of the eighth day ſees us at the capital, after having travelled about fourteen leagues in a

ſouthern direction, but with many windings. The road is extremely fine from the paſſage of Iſabella; nor can it be called bad, before you come to that.

Perhaps the reader will not be diſpleaſed to ſee how the eighty-two leagues of this road were diſtributed into eighteen day's march, in a route ſent to the French governor by the Spaniſh preſident, for conducting the regiment of Enghien.

	Leagues.
1ſt from Daxabon to the Great Savana,	5
2d to the Hatte of Antone, - -	3 ½
3d to the Hoſpital, - - -	4 ½
4th to the hatte of the mouth of the Hamina,	5
5th to St. Yago, - - -	10
6th to the Ajoupas of the Crocodile, or Cayſmin,	5
7th to La Vega, - - -	5
8th to the Ajoupas of Michaël Villaſama,	6
9th to Cotuy, by the road of Angelina, -	6 ½
10th to the Ajoupas of the Great Savana, -	3
11th to Oyo of Agua, - - -	6
12th to the foot of the Louiſa, - -	4 ½
13th to the hatte of Louiſa, and Vemilian Stream, - - -	4 ½
14th to the Ajoupas of Higuero, and Cana Mancebo, - - -	5
15th to La Venta, - - -	5
16th to Santo-Domingo, - -	3 ½
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I ſhould obſerve here, that in a great many places, the route makes mention of ajoupas only, and that it contains obſervations ſpecifying that the country is ſo deſert and lonely, from the Great Savana to the foot of the Louiſa, that ajoupas muſt be prepared for the troops. Hence we may form a pretty correct idea of the ſtate of the Spaniſh colony.

In returning to the beginning of the ſecond of theſe great roads, we find a communication between Daxabon and Monte-Chriſt, through the plain of Daxabon. We have already ſeen, that, from this laſt place, there is a road to Hinche, and another to Banique. They go along the mountain of Sierra, which is a part of the firſt chain of mountains.

St. Yago, beſides the great road, has one which, from the plain of the Canoe, five leagues before Daxabon, leads to Monte-Chriſt. There was formerly another, going to the ſame place, along the right bank of the Yaqui; but it is long ſince it became impaſſable, except on foot.

I have noticed a fine road that was formerly between St. Yago and Port-de-Plate, and the expence of which had been a ſubject of complaint againſt the commander Ovando, but at preſent it is an extremely bad road, traverſing the chain of Monte-Chriſt, through a ſort of interval, which the mountains leave between them, forming in this part gentle ſlopes.

A road between Cotuy and Samana has had the ſame fate. We go here, however; but it is an enter-

prise confined to few, and athwart hattes, and with many windings.

On the road from St. Raphaël to Santo-Domingo, I have noticed the roads leading to other places than those of the great road. There is one from St. Raphaël going to the upper part of the Gonaïves and the plain of Artibonite, through Atalaye; and another leading from Hinche to Mirebalais. This last was, as late as 1754, the road of communication between Port-au-Prince and Cape-François. From Hinche the traveller went to the passage of the Gate (now St. Raphaël), where there was even a sort of barrack, called the Tavern of the Gate; hence he descended to Joli-Trou (Pretty Hole) of the Great-river, and went, through this last, to Cape-François. This is the road, the very mark of which is now effaced in more than one place, that, by the treaty of the boundaries is reserved to the use of the French, on condition of their keeping it in repair.

We must also recollect the roads which go from the hatte of Tavora and its environs, towards the canton of Neybe, and which also serves as a communication between the Spanish colony and Port-au-Prince.

I imagine it is unnecessary to say, that there are in the Spanish part, other roads besides those I have had occasion to name in this description, as it is very easy to conceive that, to go from the different plantations, whether to the parish or elsewhere, to buy or to sell, there must be roads, or at least paths; for any other

word would give a wrong idea of theſe communications, which are ſimply marks, generally acroſs the foreſts.

Woods.

Theſe foreſts, ſome of which exiſted before the iſland was a Spaniſh colony, and others have been reproduced ſince the cultivation has been given up, contain the beſt trees for all uſes. That which holds, perhaps the firſt place among them, on account of its ſolidity, and the eaſe with which it may be applied to all uſes, and alſo on account of the poliſh of which it is ſuſceptible, is the mahogany. It is alſo, perhaps, the moſt common, and particularly towards the eaſtern part of the iſland, where are the fineſt of theſe trees. Some are to be found of fifteen or eighteen feet girt, and of twice that length. But with reſpect to colour, thoſe of Azua have the preference. Some of them have ſuch beautiful veins, and ſo delineated, that one would be almoſt tempted to believe, that they were the effect of art rather than of nature. Every one knows the mahogany, and the uſes it is put to, too well not to give it its juſt value.

Brazil wood is alſo found in pretty great abundance, in the canton of Azua. This wood was formerly much ſought after in the iſland, on account of the yellow colour it produces.

The roble-oak, though leſs common than the ma-

hogany, which it ſurpaſſes in height, is fit for the poſts of ſugar-mills. In buildings it would be very uſeful for pieces requiring great ſtrength.

The walnut, the guaiacum, the iron-wood, the everlaſting (bean tree), the ſabine, the green balm, the pine, the cedar, the ebony, the marble-wood, and many others, are fit for buildings, either in ſhipping or houſes, and for other rural and domeſtic uſes. All of them have excellent qualities, and the iron-wood and everlaſting ſeem to be worthy of their names, on account of their petrifying, when put into the ground in wet places. Formerly there were veſſels which ſailed out of the ports of Saint-Domingo made entirely of its woods. One of theſe veſſels, ſays Valverde, gave occaſion to a quarrel between Seville and Cadiz, touching the queſtion, to which of theſe towns the excluſive commerce of America ſhould belong.

We find here, beſides, the tree, the fruit of which cauſed it to be regarded as the tree of the heſperides. It charms the ſight as well as the ſmell, and its wood adds to its utility.

Leſs agreeable, but more majeſtick than the orange-tree, the mammee-tree, ſo beloved by the Indians, grows every where, and equally without cultivation. Among other uſes, it is eſteemed for canoes, as is alſo the mapou (cotton-tree).

There are ſhrubs which, like the trees, might be uſeful in all the combinations of colouring, and the ſeats made of the thorny acacia have great elegance

on account of their various tints. I ſhall notice no more than that tree, the utility of which can never be enough extolled, which furniſhes the poor African with plates and bowls, that he may renew at pleaſure, without expence, and the means of carrying and preſerving what he could not enjoy, without the veſſels which the callebaſs-tree gives with prodigality.

The Spaniſh part is alſo loaded with palm-trees, the height and branches of which excite a juſt admiration. The tree, which nature ſeems to have made to give us an idea of the different ſorts of colums, has a great variety, all more or leſs excellent, either for their wood, of which their boards are of long duration, or their fruit, which feed the cattle, or elſe by their leaves, which ſerve as a thick thatch, flexible oſiers for baſkets, or bottoms for a ſort of bed. I ſhall hereafter return to theſe individuals of the vegetable creation.

Produce.

In ſpeaking of the articles of colonial produce, it is narural to obſerve, that it was at Saint-Domingo that the cultivation of the ſugar-cane began. This yellow reed came from the Canaries. Herrera tells us, that in 1506, one Aguilon, an inhabitant of the Conception of la Vega, tranſported and planted it; that a ſurgeon of Santo-Domingo, named Velloſa, applied himſelf to its cultivation, and that the ſucceſs was due

to his knowledge and zeal, as was alſo the firſt ſugar-mill. I do not know why Charlevoix, who agrees with Herrera concerning Velloſa, names Pedro Alança in the place of Aguilon. It ſeems that, by a fatality attending Saint-Domingo, the glory of every thing uſeful muſt be torn from its true owner. If we may judge from what Oviedo relates, the ſucceſs of the ſugar-cane was very rapid, ſince towards 1530, there were twenty rich ſugar-plantations, and in 1535, three others were begun. But, it is now more than a century ſince theſe have all diſappeared, and I have already but too often repeated what miſerable ſugar-eſtabliſhments are at preſent found in the Spaniſh colony.

I have alſo related all that can be ſaid of the coffee-tree, which is as yet weak and in its infancy there, and of the cotton, indigo, and tobacco. I have often arreſted the attention of the reader on the cocoa-tree, the fruit of which was ſo dear to the Indians, who gave a very ſolemn teſtimony of its precious qualities, ſince, in the iſland, as in many parts of the continent, they made uſe of it as a ſtandard in exchanges, and conſequently as a ſort of money. The highly eſteemed the rocow alſo, (achiote), with which they rubbed themſelves, thus imitating one of the follies or coquetteries of poliſhed nations. But the Spaniards have abandoned all, even the ginger, which the inhabitants of the humid places only have retained the uſe of.

Valverde aſſures us, that there is real tea growing in Saint-Domingo, and that he has taſted of it, which

came ſpontaneouſly in the interval between Santo-Domingo and Fort St. Jerome. He adds, that at Cape-François, they receive great quantities, brought from a hill near Monte-Chriſt. But if the exiſtence of this tea is not founded on facts more exact than the cargoes ſent to the Cape, the iſland does not rival Aſia with reſpect to this plant, which cuſtom has rendered a branch of very lucrative commerce, and which has lately been the eventual cauſe of the independence of a vaſt part of the continent of America.

I ſhall not enumerate here all the fruits of the Spaniſh part, becauſe they are the ſame that are found in the French part, and becauſe they will make, in ſpeaking of this latter, the ſubject of ſome obſervations. I ſhall content myſelf with ſaying, that they are very common, that they are produced without care, and that they add to the means of ſubſiſtence.

Game, Fish, Turtles, &c.

Among the means of ſubſiſtence we ought to reckon the cattle and the game. The great aſh-coloured wood pigeon, the ring-dove, and the violet-winged pigeon, are extremely delicate, and two other ſorts of wood-pigeons, leſs in ſize, but not without a very good taſte. Theſe birds fly in clouds athwart the intervals undiſturbed by man, where they may in ſecurity bill and coo, and propagate their ſpecies. The wild pintades (Guinea-fowls), ſo juſtly eſteemed for

their flavour, are equally numerous, and collected into flocks. Four or five ſorts of turtle-doves, wild-ducks, tame-ducks and geeſe, among which there is a great variety, a ſort of hern, ſpoon-bills, and many other birds multiply and diverſify the garniture of the table, and are the cauſe, in ſome ſort, of domeſtic fowls being neglected.

We find alſo covies of pheaſants and flamingos, particularly by the ſides of the rivers and watery places. It is principally at Neybe and Azua that they are numerous, like the royal peacock, which ſeems always to have preferred this quarter, as it was there that it was found, as ſoon as the iſland was diſcovered.

The parrots are alſo very numerous. Their plumage is not ſo brilliant as thoſe of the Amazone, nor the elegant form of thoſe of Senegal, nor the facility of imitating the human voice, like thoſe of the coaſt of Africa; but, ſtripped of their feathers, which are quite green, they are a delicate diſh, which may be prepared in different manners, and then the lover of the table will find them of greater value, than when they are flying in flocks through the air, ſtunning him with their hard and piercing garullity.

To ſo many ſources of ſubſiſtence we muſt add thoſe afforded by the ſea, the rivers and ſtreams. The mullet, the ſhad, the rouget (rot-fiſh), the beſugo, the ſprat, the dorade (gold-fiſh), the trout, and a multitude of other fiſh are here ready to pay a juſt tribute to the induſtry of man. We may, beſides, make mention of the lobſters, crabs, oyſters, and

other ſhell-fiſh. Nor muſt the land and ſea turtles be forgotten, the fleſh of which, beſides its delicate flavour, has the property of ſtopping the effects of the ſcurvy, that terrible ſcourge in hot countries.

But ſo many objects of utility united, prove, even by their profuſion, the neglected ſtate of the Spaniſh colony; for wherever man aſſumes dominion, all wild animals fly, or are deſtroyed. He ſpreads the effects of his deſtructive diſpoſition far and wide.

It is not, perhaps, unneceſſary for me to declare here, that, in ſo often repeating the negligence and indolence prevailing in the Spaniſh part, my reproach applies much leſs to the Spaniards of the colony than to the government, which has done nothing to raiſe them from their ſtate of mediocrity, but has in a manner abandoned them. It would, without doubt, illy become a creole, to draw on himſelf the reproach of Valverde to Mr. Paw, who found it very convenient for his hypotheſiſes, to lay it down as a maxim, that the American creoles, even of European extraction, are degenerated beings, from the influence of the country they inhabit. The ſtate of the French colony ſufficiently proves the value of this writer's dreams, and I have not the leaſt reluctance to declare, that, with the ſame means, and equally clear of obſtacles, the Spaniards of Saint-Domingo would yield in nothing to the French who inhabit the ſame land. After this acknowledgment I return to my ſubject.

LITTLE ISLANDS ON THE SPANISH COAST OF SAINT-DOMINGO.

It is now indiſpenſably neceſſary to lead the reader over the little iſlands on the coaſt of the great one. I ſhall follow the order adopted in treating of this latter.

The firſt we find on the ſouthern coaſt, is the iſland of Beate. It lies about ſix thouſand fathoms to the ſouth-weſt of Cape Beate, or Bohoruco. From the ſouthern ſide of the Beate there is a ſhelve, running towards the great iſland. Its direction is near about north-eaſt, and it is covered, at moſt, with no more than about three fathoms and a half of water, a clear proof, according to Valverde, that the two iſlands were formerly joined together, as, beſides, to the north-eaſt of the Beate, oppoſite an acute angle, penetrating into the channel, there are four iſlands, running lengthwiſe ſouth-weſt and north-eaſt, and which go away toward Bahoruco. They are on one of the ſides of the ſhelve, ſeparated from one another, and take up altogether an extent of about two thouſand fathoms. At a little quarter of a league, and to the ſouth of the fourth iſland, there is another, called Table-Iſland, between which and the fourth iſland there is water of four fathoms and a half deep. Theſe different obſtacles narrow the channel ſtill more, between the Beate and the point of Bahoruco, which has from ſix to nine fathoms water, as I have already

obſerved. To the ſouth of the Beate there is a ſhelve, which continues for a good half league with leſs than two fathoms water. In the month of Auguſt, 1504 Chriſtopher Columbus was obliged to enter this channel. He had been oppoſite the ſame iſland in 1498, having overſhot the port of Santo-Domingo.

The iſland of Beate, the middle of which lies in 17 deg. 51 min. north lat. and 74 deg. 1 min. weſt long. is two leagues and a half long, from eaſt to weſt, by a mean width of two ſhort leagues. In its north-weſt there a cove and anchorage. with ten fathoms water, and it is to be approached in ſmall veſſels in almoſt every point of its coaſt, the circuit of which is eight or nine leagues. The abundance and the quality of its woods, is a clear proof of the fertility of the land, and the multiplication of the flocks of wild creatures proves how favourable it is to them. Here might be plantations and hattes, as there were formerly.

Several veſſels are known to have been wrecked on the Beate, and this has been attributed to its being badly defined by the charts, as well as to the rapidity of the currents, running weſtward on the coaſt, which renders this error very dangerous. Mr. Bauſſan, then a captain of a ſhip, and ſince an inhabitant of Leogane, obſerved this difference in 1741, and made, in twenty-four hours, twenty-four leagues more than his reckoning, and this in conſequence of theſe currents. Four leagues to the north-weſt of the iſland of Beate there is a clump of rocks, which riſe above the water, and which are called the Brothers (the Monks, or los

Frayles), the poſition of which is particular in that they are nearly oppoſite the iſlands of the bay of Monte-Chriſt, called the Seven Brothers.

Two leagues ſouth-ſouth-weſtward of the iſland of Beate, is the little iſland of Altavele, ſo called by Columbus, in 1494. Between the two the channel is bottomleſs. Altavele took its name from its altitude, and its form, which, at a diſtance, gives it abſolutely the appearance of a veſſel under full ſail. The greateſt length of this iſland, eaſt and weſt, is fifteen hundred fathoms; and its greateſt width, north and ſouth, is nearly the ſame. But theſe dimenſions diminiſh a great deal, in different parts, on account of the coves and points. The land in this iſland takes a rapid riſe towards the centre, and is covered with excellent wood.

From the northernmoſt point of the Altavele, there is a ſhelve, running about fifteen hundred fathoms towards the north-eaſt. Three hundred fathoms to the ſouth of its eaſtern extremity, is the rock of Altavele, very high, and ſtretching from north to ſouth, a length of nearly five hundred fathoms. There is a channel between the ſhelve of Altavele and the rock, where there is three fathoms water. The rock alſo has a ſhelve running round the eaſt end of it, from the middle of the north to the middle of the ſouth ſide, in all two hundred and fifty fathoms. Altavele is oppoſite its middle.

There is no bottom between Falſe-Cape, the Frayles, and Altavèle. It is reckoned four ſhort

leagues from Altavèle to the Frayles, and a little more from the latter to Falſe-Cape.

Between the rivers Comayaſu and Romaine, following the ſouthern coaſt, is the Iſland of St. Catharine, or ſimply Catharine, thus called after a lady, to whom it belonged. Catharine is ſeparated from the land by a channel running eaſt and weſt, and which has ſeveral breakers, that the fiſhermen ſail along by without danger. Its productions are the ſame as thoſe of the Beate, and offers the ſame advantages.

To the eaſt of St. Catharine is the iſland of Saone, which, Valverde ſays, merits more attention than has been paid to it. Curaçao, which the Dutch have rendered well known by a conſiderable commerce, is neither ſo extenſive nor ſo fertile. It is no more than a very long league from Little Palm-Tree point to that which advances from the north of the Saone. It is ſurrounded with banks and breakers, except at the weſtern part. It is about eight leagues from eaſt to weſt, and two from north to ſouth, which becomes ſtill leſs in the narroweſt part. Its circumference is nearly twenty-five leagues. At each of its extremities, eaſt and weſt, is a mountain, and there is a third at point about the middle of the ſouthern ſide. Theſe mountains at once ſhelter and water it, and temper the air.

The Indians called this iſland Adamanoy. They had a particular cacique, who was the ſovereign of the iſland, independent of thoſe of Saint-Domingo. His ſubjects gave themſelves up to commerce with the

Spaniards, to agriculture, to the cultivation of grain, and of fruits. They furnished enough for the consumption of the city of Santo-Domingo, and for provisioning several expeditions going from hence. Some Castillians having caused the cacique to be eaten by a dog, this act of cruelty became the subject of a quarrel, and the Spaniards, after having destroyed the Indians, formed settlements on their little island, the success of which at once and excited their ferocious avarice. This island and its port are a shelter for the mariners sailing in this part, who here find water, wood, and wild cattle, all which are in abundance. It is almost impossible to have an idea of the quantity of birds, and particularly of wood-pigeons, that are seen here.

To the east of the Saone, veering a little more to the south, there are between Saint-Domingo and Porto-Rico, two little islands, called Mona (la Guenon), the Mone, and Monito, the Little Monkey (Monique). Monique, which is the neareſt, is but very small, but the Mone is two good leagues from east to west, and a little more from north to south. It has several ports for little vessels, and all that would be necessary for settlements of culture, and the breeding of cattle. We may judge of its utility and value by this fact alone: it was the recompence of Don Bartholomew Columbus, the brother of Christopher, whom the king made a present of it, in 1512. It has been under good cultivation, and repaid well the proprietors' toil. Its fruit-trees, and particularly the orange, were much extolled.

T A

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TOPOGRAPHICAL AND POLITICAL

DESCRIPTION

OF THE

SPANISH PART

OF THE

ISLAND OF SAINT-DOMINGO.

ALL the natural advantages of the Spaniſh part of Saint-Domingo have been laid before the reader in the firſt volume of this deſcription. I could have added numberleſs other particulars, had I not feared to fatigue him, or to make him ſuſpect that I doubted of his ſagacity in ſupplying them himſelf.

But, notwithſtanding the multiplicity of reſources that the colony offers, the pride of the Spaniſh Americans, the pompous arms given to the iſland in 1508, being an eſcutcheon, gueules, with a band of ſilver, two dragons' heads, gold, as the guidon royal of Spain, and for orl, *Caſtille and Leon*; in ſhort, notwithſtanding the incredible value the Spaniards ſet on the poſſeſſions they have been able to retain in this immenſe

iſland, Spaniſh Saint-Domingo is in reality no mo than a dead expence on the mother country.

Spain is obliged to ſend annually the ſums neceſſary for the expences of the adminiſtration of the colony, which I am now to give an account of. I ſhall endeavour to unite here, all that is calculated to ſatisfy the curioſity which muſt naturally be excited by the firſt plan, the firſt ſyſtem conceived in Europe for the direction of diſtant ſettlements, the natural ſtate and ſituation of which required, in ſome ſort, a new kind of government.

In general, the adminiſtration of the Spaniſh colony has for principles, thoſe which the court of Spain has adopted for all its colonies in the New World, and this adminiſtration has preſerved, with that of the mother country, as much analogy as local circumſtances would permit of, which have never been yielded to except when imperious. We muſt, then, in ſtudying the form of government of Saint-Domingo, acquire, at the ſame time, ſome knowledge of different parts of the organization of the Spaniſh monarchy, and of the government of the other colonies belonging to that power. We muſt alſo expect to meet, with reſpect to the colonies of other nations, reſemblances which ſtrike without aſtoniſhing; becauſe Spain being the firſt poſſeſſor, and almoſt the excluſive one in America, other nations muſt neceſſarily have thought it wiſe to imitate more or leſs the only example they could poſſibly have, when, in their turn, they were about forming ſettlements in the ſame quarter of the globe.

The Spaniſh Indies (the name that nation gives to
s colonies in America) having been by law declared
unalienable part of the Spaniſh monarchy, the king
the ſovereign of theſe immenſe countries, and he
ercises all the authority belonging to that title. He
s the legiſlative power, the juriſdiction and royal
tronage, the nomination to all places, employments,
d offices, all the rights honorific and beneficial,
ich are an apendage of a full, entire, and abſolute
vereignty, ſuch as that enjoyed by the Spaniſh mo-
rch. For, the pretended deputies of the eight
gdoms of which Spain is compoſed, can be looked
on as mere cyphers only. They reſide conſtantly
Madrid, as the permanent committee, eſtabliſhed by
Cortes in 1713. This committee is become more
gnificant than the *Cortes* themſelves, which an arbi-
y ſyſtem has rendered impotent and null, by not
ing them together, and by giving the royal
gmatick the right of ſupplying their place.
des, the Spaniſh Indies, having no repreſentative,
er in the *Cortes* or the deputies of the eight king-
ns; it is very correct to ſay that the will of the
narch, with reſpect to them, is entirely without
ck or counterpoiſe.

the exerciſe of this unlimited power, the firſt
t of the king, is, *the royal and ſupreme council of*
Indies. This is the name of a tribunal created in
4. It is compoſed of a chief, having the title of
rnor, or *Preſident*, which is ſtill more eminent,
the king ſometimes beſtows the title of preſident

on him who is already governor. In the abſence
this chief of the council he was commonly replac
by a Grand-Chancellor, but the poſt of this lat
was ſuppreſſed, at the death of the ſeventh incu
bent, in 1776. Beſides theſe, the Council of t
Indies has ſeveral counſellors, which were eight
number at the time of its creation, two attorney
general, two ſecretaries, three reporters of the cham
ber of juſtice, four maſters of the rolls, a treaſure
general, an hiſtoriographer, a coſmographer, a pr
feſſor of mathematics, a taxer of coſts, a counſell
and an attorney for the poor, a chaplain, four ſe
geants at arms or door-keepers, and a ſheriff for th
execution of its decrees.

This council, as ancient as the diſcovery of th
New World, has, through a fatal ſelf-love, ever ha
the ſame views, and its juriſdiction is certainly the mo
extenſive and moſt potent of any tribunal in th
whole world. It takes cognizance, excluſively, of a
matters, by land, by ſea, political, military, civil, an
criminal, that in anywiſe relate to the Spaniſh Indies
with a full authority over the vice-roys, preſident
courts of juſtice, houſes of contractation, armies, fleet
and garriſons. It prepares all the laws for the Indie
it propoſes to the king the perſons fit for the plac
and employments of vice-roys, preſidents, governo
auditors, judges, *corregidors*, commandatories, havi
life annuities on the revenue of the Indies.
preſents alſo for the ſix archbiſhopricks, the thirty-tw
biſhopricks, and for the places of dignitaries, canon

and prebendaries. It hears appeals, as of abuſes, from the eccleſiaſtical judges; of ſupplication againſt the judgments of the royal courts, in caſes of notorious injuſtice; of refuſal of juſtice, or when the object of the purſuit riſes to a certain ſum; it ſuperintends the doctrine of the miſſionaries; in a word, there is nothing which relates to the adminiſtration of the colonies, which does not come under the cognizance of the Council of the Indies. Accordingly Valverde ays, that even the Roman ſenate had not ſo extenſive juriſdiction.

This council, which has already had forty preſidents, governors, is divided into three chambers, two of hich attend to the *adminiſtration*, and the other to fairs of *juſtice*. There is a *camara*, a ſort of grand-amber, compoſed of the moſt ancient counſellors, d it is this chamber that more immediately has the wer of deciſion, particularly in matters of legiſla-n. At the time of their admiſſion, the counſellors ho are all choſen from among the preſidents or an-nt auditors of a chancery or an audience), ſwear be faithful in the execution of their office, to obſerve ordinancies of the council, and to keep its delibe-ons ſecret. On matters of government, the opi-ns of the members are accompanied with the rea-s on which they are founded, to guide the king in determination. No decree of the council can , if there are leſs than three members preſent, in caſe of a difference of opinion, the deliberation oſtponed to another day.

The rule of the council, in the preſentation for places in the Indies, is, to nominate three perſons for each place, among whom the king may make his choice; to prefer ſuch perſons as have reſided in thoſe diſtant poſſeſſions, and not to recommend relations of members of the council nearer than the second canonical degree, excluſively. But there are ſome proofs of a departure from this laſt condition, and Spaniſh America has not long enough enjoyed, for its happineſs, that which is given in the appointment of Don Bernardo de Galvez, in his capacity of governor of Louiſiana, and of vice-roy of Mexico, which he obtained, notwithſtanding he was the nephew of Don Joſeph de Galvez, whom we have ſeen preſident-governor of the council of the Indies, from 1775 to the day of his death, which happened in 1787. The council of the Indies is no more a ſtrict obſerver of the obligation not to ſuffer ſolicitors at court; without doubt, becauſe it belongs to miniſters of every worſhip, to attribute to themſelves a portion of the homage it brings, and becauſe authority has, we all know, the moſt conſtant worſhippers.

Matters relating to the war department, requiring information of a particular nature, and with which civil adminiſtrators and lawyers cannot be familiar, there is a *junto*, or council of war, added to that of the Indies. In this aſſembly military counſellors vote in giving their reaſons, which are preſerved in writing. The council has alſo *contadors* who form a chamber for the examination of all accounts of finance with its direction.

The archives of the council of the Indies would, with any people of a character different from that of the Spaniards, be extremely precious. Here muſt neceſſarily be found the moſt ſure and authentic proof of all that has taken place with reſpect to the Spaniſh poſſeſſions in America, ſince the diſcovery of this quarter of the globe. They muſt contain ſuch an uſeful collection of materials for hiſtory as no other depoſit, perhaps, ever equalled. We have ſeen, however, that the council had an hiſtoriographer, he is even obliged annually to give a proof that this title is not in vain; but, convinced without doubt of the little utility that his labour could be of, he has no zeal for what excites but a trifling deſire, or elſe, his work remains in obſcurity, like every thing elſe concerning the adminiſtration of Spain. Beſides, in what manner muſt a hiſtory be written under the inſpection of the very perſons, whoſe adminiſtration would be the firſt thing to examine? How could a writer be even a ſimple narrator of facts, when he has for cenſors, thoſe whom the narration may blame or accuſe? Hiſtory ought to have for its companions, truth and liberty; it is by theſe alone that it can be diſtinguiſhed from impoſture or baſe adulation.

The archives of the council are under the ſafeguard of one of the counſellors, who receives what the two ſecretaries ſucceſſively carry to him, between whom what concerns the different places of America is diſtributed, to render their labour equal.

Independent of the council of the Indies, there is in Spain, a miniſter of the Indies, who, of the ſame department as the council, is, however, ſubordinate to the latter. He even would ſeem to be only, in ſome ſort, the agent of the council, except the king, judging it neceſſary to conſult his ſix miniſters, aſſembles them in a committee, becauſe, then, the miniſter of the Indies may have, by his advice, ſome influence on the royal determinations; but, for ſome years paſt, the miniſter of the Indies, has been, at the ſame time, preſident of the council of the Indies.

There is alſo an high admiral of the Indies, a poſt of ſo much greater eminence as Chriſtopher Columbus was the firſt that filled it, and as it belongs to his deſcendants; but this poſt, at preſent filled by Don Joſeph Stuard Colomb of Portugal, of Toledo, and of Stolver, duke of Varagua, of Werwick, and of Liria, count of Ayala, marquis of Jamaica, the fifteenth admiral, has no function, ſince its authority has been added to that of the crown. It is nothing at preſent but a qualification that calls to remembrance one of the greateſt of events, and that of a pecuniary allowance, in nowiſe proportioned to the importance that the place might have.

Beſides the offices abovementioned, Spain has too a *Patriarch of the Indies*, the nineteenth titulary of which is now exiſting. This title was created by Clement VII. in 1524, at the requeſt of the emperor Charles V. This alſo is nothing but a title, the only

effect of which is an annual allowance to the perſon who wears it, and who is always choſen from among the moſt diſtinguiſhed prelates of the kingdom, when it is not conferred on the grand almoner of Spain.

Having thus ſeen in whoſe hands the adminiſtrative authority of the Indies reſides, in the mother country, let us now ſee how the Spaniſh colony of Saint-Domingo is managed and governed.

The principal and immediate chief of the royal authority in the colony, has the title of *Governor and Captain General, Superintendant of the Tribunal of the Cruſade, and of the Public Treaſure, and Preſident of the Royal Court and Chancery of the Spaniſh Iſland.*

This title of preſident of a royal court is the moſt conſiderable in the Spaniſh Indies, after that of vice-roy, and it does not yield the precedence to any other. They call a vice-roy him who fills a vice-royalty, and who is, in conſequence of that eminent quality, always preſident of one or more courts-royal, while a preſident preſides at one only, and a ſimple governor-general preſides at none at all. There are only four vice-royalties in America; that of Mexico, that of the new kingdom of Grenada, and the two of Peru; the firſt at Lima, and the ſecond eſtabliſhed in 1777, at Buenos-Ayres; while the preſidents are as numerous as the royal courts, not compriſed in the four vice-royalties.

The title of governor, well enough known by its etymology, gives the chief of the colony the lead in affairs of government, as the title of captain general

gives him the lead in military affairs. This title is common to the governors of provinces in Spain; but we muſt take care not to confound it with the military rank of the ſame name, which is equivalent to that of marſhal of France.

For more than a century paſt the government of St-Domingo has been beſtowed on military officers, only one of whom was of the navy; I mean Don Joſeph Solano, then a captain of a ſhip of the line. There is no particular rank marked out as a neceſſary qualification for this poſt, which has been ſometimes filled by lieutenants of meſtre-de-camp, and which has never been occupied by a perſon of higher rank then that of field-marſhal. It has been frequently beſtowed on officiers of the king's guard.

The preſident has the excluſive power of ordering in whatever concerns military matters, and conſequently names, *pro interim*, commandants and other officers, to fill up the vacancies that happen; and all that relates to the defenſe of the colony, to peace and war, belongs ſolely to him. We muſt not forget here, that this power does not belong to him as preſident, but as captain-general.

There is generally a commandant of the arms, who has, under the preſident, the command in military affairs, and who replaces him in this branch of his authority, when he is out of the iſland, or when he dies. In either of theſe caſes the civil government devolves on the royal-court. This latter can never interfere with what concerns the military, and if a

deciſion of the preſident or of the commandant of the arms, injure any one, he may apply for redreſs to the junto of war in the Council of the Indies. If the preſident is abſent or decaſed, and if there is no order from the king diſpoſing of the poſt of commandant of the arms, the ſenior auditor exerciſes the powers of the captain-general.

The preſident is obliged to communicate annually to the Council of the Indies, a ſtate of the members of the royal court, of the product of their places, and to mention thoſe of theſe places which are vacant. Neither he, nor the royal court when it takes his place, can make any but temporary appointments, with the obligation of not chooſing perſons, who may be conſidered as devoted to the nominators, either by relation-ſhip or otherwiſe. The preſident muſt conſult the royal court on the choice of perſons appointed temporarily, without being obliged to follow the council given him; but if the royal court believe him to have made a bad choice, they may write on the ſubject to the Council of the Indies. When the ſenior auditor fills the place of preſident, he can only propoſe, and the court appoints by plurality of voices.

The preſident ought to receive the aid of the recorder of the chamber of the royal court, if he has not a clerk of the government, named by the king. Sometimes the clerk of the government is at the ſame time recorder of the chamber, as is the caſe at Santo-Domingo. This union of offices being liable to inſpire, in the preſident and the court, diſtruſt with reſpect

to the independence of their common clerk, the preſident has the authority to appoint one for ſecret purpoſes, and we ſhall ſee, in ſpeaking of the royal court, that it may alſo employ one of the auditors in drawing up what it wiſhes to commit to writing, without having any other confident than its own members.

When the preſident writes to the king or to the Council of the Indies, he ought to do it in diſtinguiſhing the different ſubjects of the diſpatches, which are written half-margin; notes in one column point out what is treated of in the other. He generally follows this order: *clergy*, *politics*, *finances*, *military*; and the neceſſary vouchers ought to accompany the diſpatches. This is the form of the correſpondence of all thoſe who have to write to the king; that is to ſay, marginal notes, indicative of the contents, and the claſſing of the ſubjects in the above order.

The power of granting pardons or commutations of penalties, and even that of reprieves and ſuſpenſions of judgment, being a prerogative purely royal in the Spaniſh monarchy, the preſident cannot exerciſe it, unleſs in virtue of an expreſs or ſpecial authority from the king.

To the preſident belongs the ordering of all relating to the good government and police of the towns. He may preſcribe to the auditors, to the attorney-general, to the alcades, and to the miniſterial officers of juſtice, to do any thing in the diſcharge of his office as preſident; but he muſt avoid employing the auditors as

commiſſaries, except in particular caſes, when it would be unſafe to truſt the execution to any one elſe.

He may, when he judges it conducive to the public good, form, at his own houſe, aſſemblies or conferences, to which he admits thoſe perſons in whom he has moſt confidence. Another prerogative of his place is to appoint as aſſiſtant, in government matters, one of the auditors, and it is very rare that he does not make uſe of this mean of obtaining new information, and in deciding on the cognizance of cauſe.

The preſident is in nowiſe amenable to juſtice in the royal court in criminal matters, and conſequently he is ſtill leſs ſo to the other tribunals of the iſland. The quality of immediate repreſentative of the king, at a great diſtance, the abſolute neceſſity of a every active authority, the inconvenience of depriving it of the conſideration given it by the public opinion, all preſcribe this ſort of inviolability, which is not, however, quite abſolute, as we ſhall ſee further on.

The royal court do not, however, look upon it that this pre-eminence of the preſident requires of them to go into mourning at his death or that of his wife. The court ought even to hinder any monument being erected to the memory of a preſident; becauſe this right belongs excluſively to the royal family.

The preſident can poſſeſs nothing in the extent of his government, carry on no commerce, nor even poſſeſs more than four ſlaves. This prohibition extends to his wife, his children, his ſecretaries, and to all thoſe who are in any degree his retainers. It is eaſy

to perceive that this is accompanied with a prohibition againſt marrying in the extent of the government, and againſt ſuffering his children to do ſo .His place is reputed vacant the moment this law is violated, even if it be done indirectly only.

The preſident muſt conform himſelf to the orders given to his predeceſſors, as if they had been given to himſelf, ſince the government is independent of the mutability of thoſe to whom it is intruſted. If it happens that a caſe abſolutely new preſents itſelf and the preſident is obliged to decide according to his own judgement, he muſt give an account to the Council of the Indies of what he has done, and of the motives by which he has been actuated.

He muſt take care to ſend to the Council of the Indies whatever may be uſeful as materials of hiſtory relative to the Spaniſh colonies.

He is alſo required to addreſs to this council, all the notes and neceſſary papers, concerning ſuch inhabitants of the iſland as are worthy, from their behaviour or ſervices, of being taken advantageous notice of.

All belonging to the place of preſident is far from being comprehended in what I have here given an account of; but there are ſome particulars, which not being relative to him alone, will find a place more naturally further on. It is thus, to comprehend another branch of his power, we muſt conſider him as preſident of the royal court, and conſequntely we muſt ſpeak of the latter, ſince it is the depoſitary of great authority.

In

In 1509 the king eſtabliſhed the royal court and chancery of Santo-Domingo, compoſed of a preſident, who is at the ſame time governor and captain-general, four auditors (oydors), who are alſo criminal judges (alcades del crimen), an attorney general, an alguazil-major, a delegate from the Grand-Chancellor of Spain, and other officiers and miniſters neceſſary in the adminiſtration of juſtice.

At this time, the extent of territory of the royal court was nothing ſhort of that of all the Spaniſh conqueſt; but it was reſtrained on the 14th of Sept. 1526, to the Spaniſh Antilles, the government of Venezuela, New-Andalouſie, Rio de la Hache, dependant on the government of St. Martha, and to what then depended on the government of Guyana, or province of Eldorado. Thus the eaſtern boundary of the royal court, was the extremity of the Spaniſh poſſeſſions in the Antilles; to the ſouth, the four courts of the kingdom of Grenada, Terra Firma, Guatimala and New-Spain; to the weſt and ſouth, the coaſts on the borders of the gulph of Mexico. The limits of the court of Santo-Domingo were thus narrowed, on account of the eſtabliſhment of the court of Mexico, in 1527, to counteract the immenſe power of Cortez, as that of Santo-Domingo had been to check that of admiral Diego, ſon of Columbus.

The court of St. Domingo has ſince loſt what it had to the weſt of the river la Hache, and I have ſaid in the deſcription of the city of Santo-Domingo, that it has recently had taken from it what now forms

the court of Caraca; ſo that it has no juriſdiction on the Terra Firma.

Though the royal court has preſerved a vaſt territory, by the mean of the iſlands of Porto-Rico, Saint-Domingo and Cuba, this territory ought not however, to be looked upon as the meaſure of the power of its chief, unleſs it be ſimply as preſident; ſince his prerogatives and power, as governor and captain-general, are confined to the limits of the Spaniſh colony of St. Domingo. Cuba and Porto-Rico have each a governor, abſolutely independent of that of Saint-Domingo, in every thing concernig the government and the military.

The cognizance of what I have mentioned as appertaining to the governor, captain-general, is expreſſly witheld from the royal court, who ought to meddle with nothing but the adminiſtration of juſtice, ſuch as allotted to them; unleſs the abſence of the preſident, out of the iſland, or his death, puts the civil adminiſtration of the colony into their hands.

On the other ſide, the preſident cannot, under any pretext whatever, take cognizance of any thing belonging to civil deciſions. If he were to aſſiſt at the trial of a cauſe, the ſitting would be for him purely honorific; but his title of preſident is not leſs real, as we ſhall have occaſion to ſee. He muſt, however, and this is one of his principal duties, ſee that juſtice is done to every one, and procure, if neceſſary, the perfect execution of the ſentences of the divers tribunals.

The competence of the royal court, which gives judgement in the name of the king, conſiſts in the cognizance of appeals from the deciſions of ordinary judges, of the magiſtrates of cities or municipalities, even from thoſe of the preſident, if given on a judiciary object, and one of the parties thinks himſelf injured. If the preſident, in a matter ſpecially attributed to himſelf; were to exceed his powers, the court is authorized to make repreſentations to him; but if he ſtill perſiſt, unleſs in caſe of iminent danger from the meaſures he has taken, the court muſt content itſelf with informing the king, with all the delicacy poſſible, and eſpecially to guard againſt making the affair public. If the competence of the preſident be matter of doubt only, the court muſt defer its deciſion and ſign along with him what has been decided on in conference, reſerving to itſelf the right of writing to the king afterwards, with this particularity, that if there have been many opinions, all the perſons of one opinion write ſeparately from thoſe of another opinion, and each give their reaſons.

The royal court may give letters of delay, not for all the debts of a debtor, but for ſome, with this obligation, that it be previouſly proved, that he his unable to pay at the time, and that bail be found for payment at the end of ſix months.

The preſident may take ſecret information againſt the auditors, in ſending ſuch information ſealed to the Council of the Indies; but he has no right to touch their perſons. With reſpect to the court, it can take no

information, even ſecret, againſt the preſident, unleſs in virtue of an order of the king, though they may write freely to the Council of the Indies touching their chief. But with regard to objects of whatever nature, the court may ſend memoirs to the king, without being obliged to communicate them to the preſident, to whom they would be ſent by the Council of the Indies, if they found it neceſſary to give him an account of the buſineſs. To ſupport theſe memoirs the court my confine itſelf to the fact, ordering it to be proved, and the preſident neither ought nor can oppoſe it.

In caſe the court ſhould wiſh to take cognizance of a thing which the preſident thinks beyond its competence, he muſt produce the royal ſchedules on which his opinion is founded, and even if this communication appears to him either ſuperfluous or attended with inconveniencies, his expreſs declaration ought to ſuffice to put a ſtop to the proceedings of the court.

When the preſident dies, or is abſent from the iſland, the dean of the auditors takes on him all the powers of civil governor, and the court muſt then ſend monthly, an account of all that paſſes in the adminiſtration, to the Council of the Indies.

At all times, one of the principal duties of the court, is to protect the inferior tribunals and all the judges of the firſt degree. It cannot itſelf be a firſt degree of juriſdiction, except in caſes expreſſely provided for by the laws of Caſtille. In conſequence of

the ſame principle, it cannot pronounce on the principal, but on the demand of a party, and after having declared that it finds the matter therein diſpoſed of.

If the opinions on a cauſe are equally divided, the attorney-general is called, provided his function is not intereſted, if ſo they have recourſe to the councellors; but the choice of theſe ſubſtitutes of the auditors belongs to the preſident. The difficulty is explained to thoſe who are called in, and after having ſworn to keep the deliberation ſecret, they vote laſt, that the opinions given by the judges may ſtill tend to place the matter in a clear light before them.

The conteſtations relative to nobility and to the rights which it gives, can never be laid before the court, which ought to refer them to the court of Caſtille: the ſame may be ſaid of the legitimating which depends on the king only.

The court takes cognizance of appeals as of abuſe in eccleſiaſtial matters, in conforming itſelf to the laws of Caſtille made on this ſubject, and declares only, whether there is any abuſe or not, being extremely prompt in ſuch affairs. But it ought not determine on pronouncing pecuniary penalties or ſeizure of temporalities of the eccleſiaſtics, except in the caſes where they ſhow an obſtinacy in refuſing to obey the deciſions of juſtice.

In what belongs to its own diſcipline and interior adminiſtration, the royal court is obliged to follow the cuſtoms of the chanceries of Caſtille, without other vacancies in its ſittings than thoſe of ſolemn days.

The place where it aſſembles, and which, for that reaſon takes the name of court-houſe, is alſo marked out by law as the place of reſidence of the preſident, the depoſitory of the royal ſeal and of the archives, the printing office and the priſon.

Every day, holidays excepted, are days of reports or pleading in the royal court. On the former, the court is aſſembled for three hours, and hears the reports of ſuits and the reading of requeſts. The days of audience it gives an hour more for the pleadings and for lectures, by the auditors themſelves, of the drafts of the deciſions already given.

The ſittings open at ſeven o'clock, during the ſix months when the days are longeſt, and at eight during the other months.

The afternoons of mondays and thurſdays are allotted to the deliberations of the body of the court, on all queſtions touching its functions. The preſident is obliged to attend, and the other members, who are hindered from attending by ſufficient cauſe, are required to make their excuſes to the preſident, which ought to be done alſo in all the other branches of their functions; for, abſence, without ſufficient cauſe, from the ſervice of the audience and reports, takes from the auditors half the benefit of the day. An annual certificate of the clerk ought to be given, proving to the Council of the Indies, that the court has fulfilled its obligations towards the public.

It is in an aſſembly of the court that the preſident opens the diſpatches of the king or others, addreſſed collectively to the preſident and the court.

The cauſes ſubmitted to the deciſion of the court, form two liſts: one compoſed of ordinary cauſes, the other of ſuch as are delayed or refered for ſome reaſon: theſe two liſts are expoſed in each chamber of the court; and the order of trial is that of the liſts, conformably to the priority of concluſion, that is to ſay, of their being in a ſtate of receiving ſentence; and in order the better to aſcertain this priority, the clerk to whom each ſuit has been committed, certifies under his own hand, the day of its concluſion. There is no exception to this rule of equity, except in favour of certain cauſes where the poor are concerned, or thoſe of the treaſure. There is every week a ſitting particularly allotted to the appeals of police, another to thoſe of vacant ſucceſſions, and a third to the affairs of the poor.

The ſentences or deciſions are ſigned by all the judges, though the majority only have given their voice in favour of them, and even, to avoid the denials in important cauſes ſuſceptible of producing an application to the Council of the Indies, the junior auditor muſt, in theſe cauſes, write on a regiſter, which remains ſecret in the hands of the preſident, the voice of each one, in a manner purely indicative and without particulars.

The court has a particular regiſter for the deliberations relative to matters of government; another for the diſpatches on the ſame matters and on the different objects of its competence, diſpatches of which it is obliged to ſend annually to the Council

of the Indies a copy certified by its clerk. A regiſter for the deliberations with reſpect to the public treaſure ; one containing the letters to the king, written by the clerk, and one of thoſe which it judges neceſſary to have drawn up by an auditor ; one where an account is kept of the ſervices rendered by the different citizens, ſo that the copy which is ſent to the Council of the Indies, may ſerve to make them known and to cauſe to be diſtinguiſhed thoſe men who are uſeful in different ways ; one where are entered the reſult of the *reſidences*, and a ſummary of which muſt be delivered to the preſident, to enable him to make his choices with propriety ; finally, a regiſter containing the name of all thoſe who come from Spain to occupy places in the colony,

The auditors of the court vote in the inverſe order of their reception. When one of them is challenged, he anſwers to the reaſons alledged, and if they are admitted, he cannot remain preſent on the trial ; if the challenge is rejected, he who made it pays about fifty five dollars fine.

While there remains a ſingle auditor the royal court is looked on as exiſting, and I know of no law which points out what ought to be obſerved in the caſe, very extraordinary without doubt, of all the four being dead or abſent.

When the ſenior auditor fills the office of preſident, he does all that the preſident had a right to do ; but in caſes of the particular attributes belonging to the preſident, all the auditors united deliberate in common, and the ſenior alone does not decide.

When the court judges it proper to diſpatch ſome one charged with a commiſſion on its account, the choice of the perſon ſent belongs to the preſident.

The royal court can diſpoſe, for its own expences, only of the produce of fines (penas de camara), or of the funds appropriated to judiciary expences. In caſe of inſufficiency, it muſt apply to the preſident, who, if he thinks it neceſſary, gives orders for furniſhing funds from the public treaſury, in conforming himſelf to the rigour of his inſtructions on this point.

The court is obliged to wear mourning for perſons of the royal family, and this expence is taken from the expences of juſtice.

At the firſt court in each year, the ordinances touching the duties of its members ought to be read. The court makes out a liſt of the expences of juſtice, or fees, and communicates it to the Council of the Indies.

Now, in examining what concerns the auditors more particularly, we ſhall again find ſome particulars relative to the preſident and to the royal court.

The ſenior auditor, though called to ſupply the place of the preſident, owes the ſame ſervices as the others, and muſt carry the wand like them. This wand is white and very ſlender and bending, and is the mark of the officers of juſtice, who always carry it while in the exerciſe of their functions. At the extremity of this wand is a little croſs cut in the wood, on which the officer receives the oaths. This wand inſpires a reſpect to which the Spaniards are accuſ-

tumed from their infancy ; the ſight of it is ſufficient to obtain the aid of all thoſe whom the officer chooſes to call on, and he who ſhould dare to reſiſt it would be guilty of rebellion. The wand, when carried by an auditor, ſignifies that he is a judge of civil aud criminal cauſes, different from the auditors of the courts, where there are alcades for the criminal only.

The eldeſt auditor is ſpecially charged with the recovery of the executions delivered by the Council of the Indies, and he retains three *per cent*, on the amount of that he recovers.

The court can receive no demand made, in civil matters, by the preſident, the auditors and the attorney-general, on any thing relating to themſelves, their wives, children, or brothers. This demand muſt be carried before the ordinary alcades, and by appeal to Council of the Indies, if the cauſe relates to any thing of a thouſand crowns in value. However, if the adverſe party does not diſtruſt the influence againſt which this law provides, the appeal may be carried before the court. With the ſame confidence, the plaintif may apply to the royal court for the firſt degree of juriſdiction, though his adverſary be a member of that tribunal.

But, in caſe of a criminal charge againſt the auditors or the attorney-general, the preſident and the ordinary alcades are the judges. If an auditor is called on as a witneſs, he cannot make his depoſition unleſs as the court may judge proper, leſt the facility of converting the judges into witneſſes might put it in the

power of parties to take thoſe from the bench whoſe integrity they moſt fear.

The preſident annually names an auditor who is charged with the ſuperintendence of the public officers, with the reception of complaints againſt them as to matters not meriting a formal purſuit, and with their puniſhment.

The auditors are, in their turn, ſubject to fines for their abſence without ſufficient cauſe, or for other failures of that ſort; but theſe fines the law recommends to be made uſe of but ſparingly, for fear that their frequent repetition ſhould derogate from the reſpect due to the character of judge; a perſon appointed by the preſident keeps an account of theſe pecuniary penalties, that the ſums may be deducted at each quarterly payment.

One of the objects which the legiſlature ſeems ever to have had in view, is to guard the magiſtrates againſt every ſort of corruption or ſeduction. The firſt and principal mean, with reſpect to the auditors, who hold the firſt rank as magiſtrates in the colony, is the care that is taken to name them temporarily only, and to make them paſs from one court to another. Beſides this, the preſident, the auditors and the attorney-general, cannot be fathers in marriage or godfathers to any one under their juriſdiction, nor theſe to them, but only one with reſpect to the other or with thoſe of their relations, which are of that rank which renders it impoſſible for them to be their judges. The preſident, the auditors and the attorney-general muſt viſit

no one, muſt go, whether in a body or ſingly, to no eſpouſal, wedding or interment, except in extraordinary or obligatory caſes.

The auditors muſt not live with the barriſters, reporters, ſecretaries or clerks, nor ſuffer theſe to viſit them. If they fail to obſerve theſe duties, after having been twice reminded of them by the preſident or by their aſſociates, they are ſubject to a fine of the amount of the income of a day. They muſt be equally careful that thoſe who have ſuits pending do not keep accompany with themſelves or their wives.

The auditors can carry on no trade or commerce, poſſeſs neither habitations, land, or gardens, on pain of the loſs of their places and a fine of two thouſand ducats, two thirds of which goes to the revenue and the reſt to the informer. Neither can they make any acquiſition, put out money, or execute powers of attorney, and their wives and ſuch of their children, as are under their direction and power are ſubjected to the ſame prohibition. This rigour is ſufficient to prove that they would be highly culpable if they were to accept of preſents, ſince the preſident and the auditors ought even to avoid living on a familiar footing with any one not of their own family. The preſident is ſpecially ordered to ſee that the wives of the auditors, and other officers of juſtice do not form connections with other women of the place they inhabit. The auditors can be neither councellors or arbitrators, and with regard to their marriage and that of their children, the rules relative to the preſident is

common to them, and the Council of the Indies ought to be informed of every infraction of them.

The auditors wear, as I have already ſaid, a long robe like the councellors of Spain, and they have a right to decorate their horſe with a huoſing, when they ride.

Like all other public agents, they can poſſeſs but one poſt at a time, and cannot abſent themſelves from the iſland without permiſſion from the king, which is common to all the members of the royal court.

The auditors may be cited to receive a reprimand, but this muſt be in ſecret. If it is for ſome trifle, the ſenior auditor is ordered to take verbal information, in place of doing it in writing.

There being no criminal alcades in the royal court of Santo-Domingo, every auditor, indiſcriminately, is obliged to hold, for three months, what is called *the provincial audience*, on tueſdays, thurſdays and ſaturdays, in the evening; that is to ſay, take cognizance, in the firſt inſtance, of the civil cauſes, ariſing in the extent of five leagues from the city, under the appeal to the royal court, at the time of the deciſion of which the auditor who firſt gave judgement cannot be preſent.

I ſhould here have much to add concerning the auditors, but this will naturally enter when I come to conſider them in the functions eſſential to the court, in what they poſſeſs and are bound to in common with other officers, and I wiſh to avoid repetition and confuſion.

The fiſcal is the king's officer and a ſort of attorney-general in the ſovereign court of France. His robe

is like that of the auditors, and like them enters the peal where are the judges of the royal court on days of audience, and, though he has no voice in the deciſions of the tribunal, he may aſſiſt at his ſitting, if he thinks proper; becauſe it is his duty, only when the intereſt of the fiſcal are agitated. The preſident is obliged to inform him when there is an extraordinary court to be held.

The principal duty of this agent of public miniſtry, is to maintain the royal prerogative, and to watch over the execution of the law and the puniſhment of offences. On this account he ought to ſpeak and act always when ſuch objects are in queſtion, and conſequently he has the right to take, when he thinks proper, cognizance of what is written by the king to the royal court, of all the acts and inſtruments in the archives. He may inform the king of whatever he judges neceſſary, and if he has, in ſuch caſe, need of proofs by examination, the royal court preſcribes them. As the exerciſe of his functions is of very high importance, and has he could not attend to the defence of private intereſts without ſacrificing the time neceſſary to the defence of the general intereſts, he cannot act as a councellor or arbitrator, and even to abſent himſelf he muſt have the permiſſion of the preſident. From the moment that he is hindred from executing his functions by any cauſe whatever the exerciſe of them devolves on the junior auditor, unleſs the auditors are in ſo ſmall number, that the preſident finds it preferable to appoint a councellor

to ſupply his place, which may alſo be done by the court, when it replaces the preſident.

When the preſident judges cauſes of government, the attorney-general muſt be preſent. He is a party in all the tribunals in whatever relates to the treaſure and other matters, and for this reaſon he has ſubſtitutes or ſolicitors. All the cauſes of police ought to be examined by him or his ſubſtitutes; he aſſiſts at the ſales made for the profit of the treaſure, and he takes the lead of all the fiſcal agents. He, with the officers of domains or royal treaſury, viſits the ſhips on their arrival and on their departure, to watch over the execution of the laws of contraband, and to proſecute in caſe of contravention. He oppoſes the acquittal of the ordinances of the preſident at the treaſury, if they are not conformable to the orders and inſtructions of the king; he annually renders an account, to the Council of the Indies, of the deliberations in fiſcal matters, and ſends to it a ſtatement of the cauſes in which the fiſcal is intereſted.

The prohibitions impoſed on the preſident and auditors with reſpect to marriage and acquiſitions, in the relations of their magiſterial life, are not enough for him; he muſt, beſides, watch over the adherence to theſe rules in the other miniſters of juſtice, and guard himſelf againſt reprimandes, to which he is ſubject in the ſame manner as the auditors. He is ordered to hinder the temporary officers, named by the preſident, from prolonging their functions beyond the term fixed on.

In proportion as the miniſtry of this officer is formidable, he ought to be cautious in exerciſing it; he ought not, then, accuſe without having an informant to ſupport his accuſation, unleſs in caſe expreſſly marked out by the law, or of public notorety, and this which undoubtedly repoſes on his wiſdom, diſpenſes in ſuch caſes with his giving ſecurity to anſwer for the calumny or coſt, a ſecurity to which the informer is ſubject. The attorney-general may challenge a judge of the court, but he is obliged, like a ſimple individual, to prove the grounds of his challenge.

He annually renders an account to the Council of the Indies, of things of importance touching the public order, after having conferred on the ſubject with the preſident and the royal court; and if they are not of his opinion, it is not leſs lawful for him to ſubmit it to the council.

If it ſhould be found neceſſary for him to have a ſubſtitute in the royal court, the latter would have the right of naming him and of fixing his ſalary.

In ſpeaking of other parts of the adminiſtration and other public officers, other particulars will appear regarding the attorney-general; but which I cannot introduce here, without running the riſk of a repetion hereafter.

We have ſeen that the royal court had, at its creation, an alguazil-major, who is properly ſpeaking, a ſort of high ſheriff. He has the ſame rank and prerogatives as the alguazil-majors of Valadolid and Grenada. He ſits at the audiences and follows the

attorney-general in the ceremonies. He executes the orders of the court, and the ordinances of police in the place of its reſidence. Before he enters on his functions, he muſt ſwear before the auditors, and this formality is equally required of the lieutenants which he has the choice of, provided that he does not take them from among the retainers of the preſident or auditors, and that he can affirm, like the lieutenants, that his choice is not the effect of a bargain between them.

He alſo chooſes the keepers of the priſons of the court (alcades de las carceles), and preſents them to the tribunal for examination. At the executions there muſt be a lieutenant of the alguazil-major preſent, unleſs, in very particular caſes, the court ſhould order him to attend himſelf. When an auditor or other perſon is ſent as commiſſary of the court, the alguazil-major may inſiſt on accompanying him, if the audience do not decide otherwiſe; but he has no greater retribution than every other alguazil, and in his abſence the court appoints one in his place who has all his rights.

If the royal officers or thoſe of the domains take an alguazil to viſit veſſels, it is the alguazil-major who accompanies them. Both he and his ſubſtitutes are obliged to attend the ſittings of the court, on pain of a fine, applied to the relief of poor priſoners, and to eſcort the auditors when they go in a body. They muſt alſo patrol during the night for the public tranquility, or anſwer for the damage which their

negligence may occaſion. Another of their duties is to viſit public places, to prevent diſorder.

The alguazil-major and his lieutenants may arreſt any one taken in the fact; if by day, they conduct the offenders before the court, or they put them in priſon, and give information to the court the next morning. An exactitude to arreſt in virtue of the mandates of juſtice, is alſo an obligation that muſt be ſcrupulouſly fulfilled, and for the better maintenance of the police, the alguazil-major ought, the ſaturday of every week, render an exact account of what he has done. Finally, this officer ought never to forget, that he his comprehended among the perſons prohibited to buy or contract, that he may be independent, and impartial in the exercice of his functions, which may have great influence on the public tranquility.

Each court having a chancery belonging to it, the ſeals are there depoſited. In all ſtates this ſign of ſovereignty obtains the higheſt marks of reſpect, becauſe it gives the public ſanction to differents acts. and, accordingly, when new ſeals are ſent, the court itſelf is obliged to go in a body to receive them at the landing place. They are placed on a horſe richly capriſonned. The preſident walks on the right, the dean of the auditors on the left, and all is done with as much ſolemnity and reſpect as if the king himſelf were intering. The ſeals are carried to the court-houſe, where they are placed on a ſpot, at once ſafe and reſpectable. The ſeal is applied to the acts, in paper and on coloured wax. Every things iſſued by the court it ought to be ſealed.

It belongs to the Grand-Chancellor of the Indies, that is to ſay, to the chief of the Council of the Indies, to which office this place has been added, to name a ſubſtitute for himſelf to the royal court of Santo-Domingo; and as the title of chief of the regiſter was joined to that of Crand-Chancellor, the ſubſtitute is alſo charged with that branch. The fees of the ſeal and regiſtering are fixed at the triple of thoſe of Valladolid and Grenada.

This ſubſtitute takes his place in the court at the head of the bench of the councellors. He has alſo the particular care of a chamber where there are two bureaux, one of which contains the ſuits cloſed by the court, with a label on each ſuit, and the other all the acts, the pragmaticks and the ſchedules, eſtabliſhing the rights and prerogatives of the royal court.

In the courts there are perſons ſpecially charged with the duty of making the report of the ſuits, whether in civil or criminal matters. Theſe reporters are named by the preſident of the Council of the Indies. They muſt be graduates, and muſt take, before they enter on their functions in the court, an oath to conform themſelves to the laws and rules of that tribunal. If they fail to attend at the ſittings at the time they ought to make their reports, they are fined. In the interlocutories theſe reports are verbal, and in other caſes, in writing, unleſs the ſuit be for leſs than a hundred dollars. The report ought to contain the principal points of each ſuit, the proofs, the ſubſtance of the writings and obſervations on the

procedure, to determine whether it is regular or not. In criminal matters, however, the auditors themſelves read the depoſitions. The report or *relation*, to make uſe of the Spaniſh word, muſt be ſigned and certified by the reporter, who reads it to the counſel of the parties, and the attorneys, who are obliged to attend the ſummons given for this lecture, under the penalty of a fine. The parties pay, in equal portions, the coſts of the report, and the reporters obtain executions to compel ſuch payment.

The reporter ought, beſides, to make out an explanatory memorial of the cauſe for the judges, when the parties requeſt it, and his ſignature guaranties its veracity. He cites and numbers the different articles, and if he omits an important fact he is mulcted in ten dollars fine, or in a fine fixed by the preſident if the omiſſion is trifling. The reporters cannot change with each other the ſuits diſtributed among them; they muſt conform themſelves to the fixed rates, ſign their receipts, lodge near the court-houſe, avoid living with the judges, be paid their fixed ſalaries out of the coſts of juſtice, and conform themſelves to the prohibition, already often mentioned, againſt contracting and acquiring

The clerk of the chamber (eſcrivano de camara) occupies a place, the produce of which is farmed, but he is ſubmitted to an examination of capacity. He is obliged to attend at the ſittings of the court, half an hour before they begin, to receive the requeſts. It is his duty to cauſe the ſuits to be diſtributed, and

to inform the attorney-general of thoſe in which his office requires him to intereſt himſelf, and to whom he ought even to ſend them. Through him the reporters ought to receive the ſuits three days after they are definitively concluded. When an auditor charged with a commiſſion, preſcribes a proof, it is his duty to receive it. The ſentences ought to be written in his hand, and on the very day of paſſing them, he muſt notify them to the parties, which takes place alſo towards the attorney-general, when he is a party, if he has not been preſent at the deciſion. He muſt keep a regiſter of the fines laid by the royal court, and deliver an abſtract of them to the collector, each week. He makes the communication of the writings without diſplacing them, and can return no one without the ſeal of the court. His fees are fixed by a tarif, and he gives a receipt of them.

Before I ſpeak of the other officers of the royal court, comprehended under the denomination of miniſterial officers (miniſtros), I muſt ſay ſomething of the legiſlation of the clergy and other tribunals, which may be conſidered as parts of the religious, judiciary, or financical adminiſtration.

There is in Spain a code of laws of the Indies, under the title of *Collection of the laws of the kingdoms of the Indies*. The publication of them was provided for by law in 1681, and in them is found all that is preſcribed, for theſe diſtant countries, which has not been abrogated. Whatever is contained in this col-

lection has the force of a law. A ſecond edition of it was printed in 1756, (*) and I am informed, that at this time a third is under hand. One cannot help obſerving on this ſubject, the difference between the characters of the Spaniards and the French, ſince there is not one of the colonies of the latter which has not a voluminous code of its own.

One of the rules preſcribed for the Indies, is to conform to the laws of Caſtille, in all caſes where thoſe of the Indies are mute; and it is well known, that in Spain, when the laws of Caſtille are ſilent, the roman laws are conſulted, and that in eccleſiaſtical matters, the canon law is the rule that is invariably followed.

The laws emanate immediately from the monarch, and preſcribe to look on as nul all ſuch as are determined on upon erroneous reaſons, or from a miſrepreſentation of real facts. They ought beſides, to remain unexecuted, if not legalized by the ſeal of the Council of the Indies. When the law is eſſentially bad, it muſt, however, be executed, with the reſerve of the repreſentations of the royal court and thoſe who are enabled to carry truth to the foot of the throne, unleſs the bad effect of the law would be irreparable and of ſcandalous conſequence.

The laws for the Indies are ſigned by the king, and when the Council of the Indies propoſes to him to make or abrogate theſe laws, it muſt be by a plurality

(*) In four Volumes, ſmall folio.

of two thirds of the voices. But from a cuſtom not exempt from dangers, independently of theſe laws, there are beſides royal ſchedules, proviſions and even ſimple diſpatches, which, under pretence of maintaining and explaining the law may weaken or change it. It can never be diſſembled, that the permanence of the Council of the Indies, and even its pride, is a check againſt innovations, and the ſtability of places in the mother country is another, againſt the fluctuation and deſtruction of principles.

The ſchedules relative to the finances, ought to be depoſited in the royal courts, thoſe for the public treaſure in a particular regiſter, and all thoſe addreſſed to the preſident, as chief of the court, make alſo a part of its depoſits. I ſhall obſerve here, that the law orders, that the ſending of a law to ſome one, cannot be conceived as attributing to him the cognizance of what it preſcribes or forbids.

The municipal corps have ſent them, at their expence, copies of the general laws, and alſo of the regulations of the royal court, when they concern them. With reſpect to the regulations that theſe municipal bodies make for their local government, their execution may be authoriſed for two years by the royal court, who ſends them to the Council of the Indies. If it is the preſident who approves of them, they have a proviſionary execution till the court has examined them. But in this examination, as in that of every local regulation, the ſpirit of the laws of Spain muſt be adhered to as nearly as poſſible.

If a council other than that of the Indies, writes to the government or the court, the diſpatch muſt be ſent to the Council of the Indies.

The laws of the Indies bear all the marks of the profound reſpect which the Spaniards have for their religion, and I ſhall not fail to give the reader ſeveral proofs of this, in ſpeaking of the clergy.

In all the Indies the patronage belongs excluſively to the king. The preſident exerciſes it, and he names a perſon to aſſiſt even at the examination of the doctrine, during the vacancy of the epiſcopal chair. The attorney-general alſo muſt attend to matters of patronage.

Eccleſiaſtical immunities are ſpecially recommended in the Indies, where the ſeamen may, however, be taken from the churches and convents, and ſent to Spain.

The archbiſhop, before he takes poſſeſſion of his ſee, muſt take an oath, before a ſecretary or notary, to acknowlege the royal juriſdiction and patronage and the rights reſerved to the king. If he does not exhibit a proof of having done this, the government ought to oppoſe his reception. The archbiſhop is obliged to reſide in his ſee, which rule is general for all public officers in Spain, and he cannot return to the kingdom, without the king's permiſſion. With reſpect to his juriſdiction, the royal court ought to oppoſe all encroachments that he might attempt, but this court is equally charged to aid the authority and reſpect to the dignity of the prelate.

The revenue of the vacant benefices and the property of the deceaſed prelates belong to the king, in virtue of a concordate made with the holy ſee, which can exerciſe no immediate authority in the colonies, ſince no brief nor bull can be there received and publiſhed, if not accompanied with the ſanction of the Council of the Indies; and the embaſſador of Spain at Rome, ought even to ſee that none are there delivered without the conſent of the council.

Every twelve years, at leaſt, there ought to be held provincial councils, at which the preſident aſſiſts on the part of the king, and a ſynod council every year, an obligation that the preſident muſt take care to ſee fulfilled. Before the reſult of the former can be publiſhed, it muſt be ſubmitted to the Council of the Indies, and with reſpect to the ſecond, it is ſufficient for it to be ſent to the preſident and royal court, who, if they diſapprove, ſend it to the Council of the Indies.

The archbiſhop has an ordinary, and the rights belonging to this dignity in the chapter. He muſt attend to the abſence of the prebends, and here the preſident alſo has an active power; for the whole chapter are obliged to obſerve the regulation of reſidence. The capitulatory formalities, the dreſs of the archbiſhop, of the canons, dignitaries, the decoration of the altars, the ritual, all muſt take for model the cathedral of Seville, on which we muſt recollect Santo-Domingo depended, before it became an archbiſhoprick.

When the ſee is vacant, the attention of the preſident becomes more neceſſary, and his influence is at all times ſuch, that, with his ſanction, the archbiſhop may diſmiſs an eccleſiaſtic of irregular life. If even it ſhould be a preacher, where zeal ſhould ſo carry him away, as to leave no hope of reſtraining him within the bounds of diſcretion, by the means of admonition, the preſident might ſend him to Spain.

As the king defrays all the expences of divine ſervice, the tithes belong to him, in conſequence of a conceſſion of the pope. They ſhould to be collected on the articles and in the proportion following; for it is eaſy to perceive by the enumeration of the articles alone, that there are many of them not produced in the Spaniſh colony, at leaſt now, and that ſome of them have never been produced there.

On wheat, rye, barley, millet, indian-corn, oats, peace, lentils, french-beans, vetches, and all other grain, garden vegetables and ſeeds, one meaſure out of ten; and of things not meaſurable, a tenth is taken as near as poſſible, without defalcation, either for ſeed, rent, or any other expences whatever. The ſame is obſerved with reſpect to rice and cocoa, when in a ſtate fit for ſale.

On kids, lambs, ſucking pigs, chicken, goſlings, ducklings, young pigeons, though for home conſumption, the tenth, by the head; which takes place alſo with reſpect to calves, horſe and mare colts, mules and aſſes, old enough to be ſhod, and as to pigs and fowl, they are taken at the age, when they can live

without the old ones. As a half is due on every five, the tithingman takes one and pays for the other half, under eſtimation, if neceſſary.

The tenth of all milk ſold is taken, of hog's lard, cheeſe, wool, and all fruits whatever, though conſumed at home, except of pine apples and *villotas*. The tenth is paid for of honey, wax, ſwarms, flax, hemp, cotton, ſhumac, madder, woad, chalk and *mindon*; of cochenille and indigo. With regard to the tithe on herbage, it is paid in money, and of ſilk one cod out of ten.

Of ſugar, ſuch as is clayed pays five *per centum*; the refined, ſkimmed; the *fontaines*, molaſſes, the clarified, the mixed, the coarſe ſirop and the bitter ſirop, four *per centum*. One caſſavi-bread out of twenty, the tenth of the caſſavium.

No one is exempt from the payment of tithes, and even the king's domains are ſubjected to them, or are reckoned in the product. No perſon can quit his canton unleſs he has paid his tithes; the fiſhery and the chace are exempted.

There are no perſonal tithes. The country tithes are due only conformably to the inſtruments, and do not comprehend metals and other things excepted in the bulls.

The firſt fruits are the ſame as in the archbiſhoprik of Seville. In general half a fanegue (1) is due

(1) The fanegue is a weight nearly equal to a hundred pounds troy.

of any thing making ſix fanegues, but nothing either above or below this quantity. Of the article cannot be eſtimated by fanegues, it is valued in the proportion above mentioned. If milk as much is due as can be milked the firſt night.

The product of the vacancies is not demanded till four months after the new incumbent has taken poſſeſſion, and it is eſtimated at the mean rate of the five preceding years.

The eccleſiaſticks can fill no employment, nor can they carry on any kind of trade or commerce. They are not, however, forbidden to have plantations, and Valverde is a perſonal proof of this.

The royal court may require of the prelate to make his dioceſian viſits, and to call ſynods, if he neglects this part of his duty, and he may even act againſt him or any eccleſiaſtical judge whatever, if either was to cauſe a ceſſation of divine functions, after the court had ordered the ſuſpenſion to be taken off. When the royal court has pronounced ſentence of baniſhment againſt an eccleſiaſtic, it muſt ſend him, with the proſecution, to the Council of the Indies. This precaution is not the only one required of the court towards the clergy; for, if indecent requeſts are addreſſed to it againſt the archbiſhop, it muſt cauſe them to be torn, and all the requeſts againſt the perſons of the clergy are read in ſecret.

Neither the preſident nor the members of the royal court nor their wives, can enter the inſide of the convents of the nuns, nor go into the parlours at hours when they are not commonly open.

The attorney-general examines the cauſes which go before the ordinary touching the immunities of the church. He ought alſo to make complaint againſt the diſpoſition made by the eccleſiaſticks of what they have acquired contrary to the prohibitions of the councils.

With regard to the cures, they are, in Spaniſh St. Domingo, ſubmitted to the choice of the archbiſhop. The regular clergy alſo acknowledge his juriſdiction, and as they cannot go into the Indies without a diſmiſſion, without being acknowledged by the attorney of the miſſion, to which they are attached, and without the permiſſion of the Council of the Indies, who takes care that they are furniſhed with alms or the viatica, who ought to procure them what is neceſſary for their voyage, there are ſo many precautions that ought naturally to be taken that they may be choſen in ſuch ſort as to produce no ſcandal.

But there is a ſcandal to reaſon and humanity with which the Spaniſh government has ſtained the New World; and that is, the tribunal, the very name of which excites horror, becauſe it indicates, an examination into what man ought to have entirely in his own breaſt, when even he has nothing left on earth, his conſcience.

As early as the year 1517, the cardinal of Toledo, inquiſitor general, gave the biſhops of Santo-Domingo and Conception de la Vega commiſſions as inquiſitors, for their reſpective juriſdictions.

The 25 of January 1569, was the diſaſtrous day on

which a law opened to the inquiſition a door to this part of the world; and ever ſince the 26th of December 1571, it has had three tribunals, one at Lima, another at Mexico and a third at Carthagena; it is on this laſt that Spaniſh St. Domingo depends.

Each of theſe tribunals is compoſed of two inquiſitors, an attorney-general, an alguazil-major, a collector, a ſecret-notary and other ſubalter officers, neceſſary to the juriſdiction of the holy-office. Though Santo-Domingo is not the chief place of the reſidence of the tribunal, the reader will pardon me, perhaps, if I give here ſome account of the reception which the law, orders ſhould be given to the inquiſitors on their arrival in the chief place, at the time of the foundation of the tribunal, becauſe it ſeems well calculated to give an idea of that degree of depreſſion to which the ſpirit of the people is ſunk.

When the veſſel bearing the inquiſitors is come to anchor, they give the governor notice of their arrival, that he may prepare them appartements in a convent, or if there be no convent, in a decent dwelling houſe. When they land, the artillery by land and ſea, fire a ſalvo; and this is alwys on a ſunday or holyday, in the morning, when the greateſt poſſible pomp is diſplayed. The biſhop and chapter, the governor and municipal body, wait for them on the beach. The proceſſion begins in the following order. The biſhop or archbiſhop takes the ſenior inquiſitor on his right hand, while the governor takes the right of the junior inquiſitor. If the biſhop is abſent, the ſenior inqui-

ſitor walks between the junior inquiſitor and the governor, the former on his right and the latter on his left. The attorney-general, after having made the ſign of the croſs, takes the ſtandard of the faith, and walks with it between the dean of the chapter and the lieutenant gevernor, or between the two perſons next in dignity; then comes the alguazil-major between the two next, and ſucceſſively the collector and ſecret-notary, in the ſame manner.

The proceſſion thus advences to the cathedral, where they are received with the croſs, by the clergy, ſinging *Te deum*. The inquiſitors and their officers go into the greateſt chapel on the goſpel ſide, where there are three ſeats of velvet placed, for the inquiſitors and their attorney-general, with a carpet and two cuſhions only, which are for the inquiſitors. The officers are ſeated on the bench covered with a carpet. The biſhop and chapter are in the choir; the governor and the municipal body on the epiſtle ſide. A ſolemn maſs of *thanks-giving* for the eſtabliſhment of the holy office is ſung. Then the governor and others, take the canonical oath, and the ſchedule and proviſions of the inquiſitors, who are conducted to their apartments, in the ſame order as to the cathedral.

Some days after the inquiſitors publiſh the edict of the faith. The governor and municipal body attends them. The firſt inquiſitor is in the middle, the ſecond on his left, and the governor on his right. The attorney-general is between the two perſons next in conſequence after the governor, and with regard to

the alguazil-major, the collector and ſecret-notary, they go with the municipal magiſtrates (regidors). Arrived at the church, two canons preſent holy-water to the inquiſitors, and conduct them to their place, in the great chapel, already mentioned, where they ſit at all the acts of faith. If the inquiſitors come to the church on the days of ſolemn feſtivals, they have the chapel to themſelves alſo, but then the canons are not to accompany them, as at the acts of faith.

If a public act of faith is to be ſolemnized, at which the biſhop, the chapter, the governor and municipal body ought to aſſiſt, it is in the ſame order as that of the public entry on the arrival. The proceſſion goes to the amphitheatre erected on the public ſquare; there the biſhop and his chapter range themſelves on the right, the governor and town-magiſtrates on the left, the inquiſitors under a canopy. If the biſhop is abſent, the dean takes the left of the junior inquiſitor; and in going to the amphitheatre, the governor takes the place of the biſhop, on the left of the ſenior inquiſitor, and the dean on the left of the junior; but arrived at the amphitheatre, the governor and dean take the left of the inquiſitors; the chapter being on the right and the municipal body on the left. The alguazil-major of the town muſt alſo be on the ſquare, becauſe the police during the day is committed to him.

The agents of the inquiſitor, that is to ſay, his contador, or miniſter of the finances, the doctor in divinity

divinity and others, precede thoſe whom all the tribunal ought to precede, becauſe they are look upon as making part of it.

It is from the product of the confiſcations made by the inquiſition that its miniſters are paid, unleſs their inſufficiency obliges them to have recourſe to the public treaſure. In every cathedral church, there is a canonicate leſt vacant, the income of which is reſerved for the inquiſition. Its officers, named *pro interim* (who are appointed by the vice-roy, from the attorney-general incluſively), have only the half of the ſalary attached to their places. The officers of the inquiſition are exempted from impoſts, except that of *alcabela*.

The number of *familiars* of the holy-office is indeterminate, and they may carry on commerce, becauſe they are not looked upon as members of the inquiſition. I paſs over in ſilence a crowd of particulars, which would be merely hiſtorical, to come to the manner in which the tribunal, eſtabliſhed, by the wiſh of the grand inquiſitor and royal pleaſure, at Carthagena, exerciſes its juriſdiction at Santo-Domingo.

There is a commiſſary who, though he might be a lay man, is an eccleſiaſtick, and almoſt always a canon of the cathedral, an alguazil and ſeveral *familiars*. I have already obſerved, that the power of the inquiſition is almoſt nul in the Spaniſh colony of St. Domingo, and it is an advantage that it enjoys ſtill more than any other of the Spaniſh colonies, though the inqui-

ſition in theſe latter is much leſs ſevere than in the mother country.

The commiſſary of the inquiſition is far from enjoying the plenitude of the power of thoſe whoſe delegate only he is, and the law preſcribes even that he ſhould be circumſpect in what he does. He is more than they obliged to remember, that the inquiſition has no authority over the univerſities, and that every thing belonging to the government is totally out of his reach. The commiſſary muſt not render what is called duties of civility to individuals, but be *very gratious* towards the inhabitants, who are in the habit of accompanying him in his public functions. The quality of commiſſary, which attracts a great part of the awful and ſuperſtitious reſpect paid to the inquiſition, does not, however, ſhelter him who is inveſted with it, from the proſecution from crimes that he may be guilty of.

I have but a word more to ſay of the inquiſition: every where the object of its moſt implacable hatred is, books, and this character is as apparent at Saint-Domingo as any where. A weak ſight is ever wounded by the light. The inquiſition preſerves here alſo its rooted antipathiy for the Jews, Moors and natives of Barbary.

There is, beſides, in Spaniſh Indies, another eſtabliſhment or tribunal, for religious matters, but which at leaſt has neither terrors nor torments; this is the holy-cruſade (*ſanta cruzada*), a name taken from a bull, the original object of which was to give indulgences

to all thoſe who ſhould make offerings of money, or of their arms, to be employed againſt the infidels. At preſent it is more than a Cruſade purely ſpiritual, it is in reality neither more nor leſs than a tax, though it appears to the option of every one to refuſe to purchaſe the bull; but it offers ſo much good for ſo low a price, and the neglecting to procure it indicates an indifference ſo bordering on unbelief, that every one, even the eccleſiaſticks, purchaſes the celeſtial treaſures, and with them the liberty of eating meat, eggs and milk, during the meagre days of lent, provided he be authorized by the opinion of his doctor and confeſſor.

There are beſides, bulls for the ceſſation of the pains of a conſcience weighed down by wealth invaded or ill acquired, and this is an article within the competence, and that makes part of the profits of the holy-cruſade.

The principal ſeat of this tribunal is in Spain, and its chief is a magiſtrate, who is called, *Commiſſary-general of the Cruſade*. This eſtabliſhment has exiſted ſince 1525, and was rendered applicable to the Spaniſh Indies only by a law of the 16th of May, 1609; and as it wiſhes to have a tribunal of the Cruſade in each place of the Indies, where there is a royal court, Santo-Domingo has one. Here it is compoſed of a ſub-delegate of the Commiſſary-general of Spain, of the ſenior auditor, the attorney-general of the royal court, and the eldeſt officer of the public treaſury, who takes the title of contador of the Cruſade.

The ſub-delegate general is often a canon, but this place, without doubt conſidered as very honorable, is ſtill more elevated by the title of ſuperintendant, which the preſident of St. Domingo does not diſdain to accept of, as many of them have proved by adding it to their qualities.

The ſub-delegate general eſtabliſhes, in the places where he thinks neceſſary, ſub-delegates in particular. Theſe iſſue their ſtatutes, under an appeal to the tribunal, where the ſub-delegate general judges with the auditor, who ſigns the ſentences. If they are of different opinions, they call in another auditor, who gives the caſting voice. All the judges and miniſters of juſtice, are held to cauſe the ſentences of the Cruſade to be executed.

It is the Cruſade that grants permiſſion to have private oratories; it is recommended to it to be vary cautious in this reſpect, and to ſend a ſtatement of ſuch grants to the Council of the Indies.

The officers of this tribunal are ſubjected to the payment of the alcabela.

The bulls for the Indies, are firſt ſent to the Council of the Indies, and then to that of the Cruſade, before they are ſent to the Indies.

The auditor who aſſiſts at the tribunal of the Cruſade, may vote at the royal court, when any thing is treated of relative to the Cruſade.

I now return to the particulars which may be looked on as belonging to the royal court.

This tribunal has councellors, or barriſters, who

are previouſly ſworn. Their principal oath is, not to take on them the defence of unjuſt cauſes.

They have a bench in the court, where they ſit in the order of their admittance; an order of which the law looks on them as extremely tenacious, ſince it pronounces a ſuſpenſion for a year againſt the councellor who ſhall take the place of another. The councellor is anſwerable to his client for the fraud of which he may render him the victim, and he cannot give up a cauſe, when he has once undertaken it. The violation of a ſecret of his client would at once ſtrip him of a title which this ſecret renders honorable. To ſhelter himſelf from the complaints of his party, he muſt requeſt this latter to give him in writting a ſketch of the facts of the cauſe. The councellor ſigns the requeſts, and can hive no more than two writtings in one cauſe; the others are rejected as void. He ought, as ſoon as the ſuit is completely concluded, leave it two or three days with the attorney in the cauſe, who reexamines it. If he is guilty of repetition in a writting, he is ſubject to a fine of two dollars; and it is the ſame if he ſpeaks to the court, without having obtained its permiſſion, and if he ſhould dare to advance a lie to the court. He ought to make out an abſtract of the cauſe, ſign and atteſt it. His fees, ſettled by a tarif, are always taxed by the court, even when there is no ſentence of coſts, and the clerk is obliged to make him return to the parties what he has overcharged. One of the councellors has the truely noble title of councellor of the poor.

One of his duties is to assist every saturday at the visitation of the prisons, and he has an allowance for this loss of time out of the product of fines. No councellor can be the father, son, father-in-law, brother or brother-in-law, of the president, auditors or attorney-general, on pain of a fine of a thousand castillans in gold.

The royal court has also a collector of the fines, called fines of the chamber, of those applicable to the expences of the court, judiciary expences, or legal alms. The clerk is obliged to communicate to him those which the tribunal has imposed. At the end of each year, he renders an account of them to the officers of the treasury, in presence of the attorney-general, sends a duplicate to the Council of the Indies, pays the balance into the treasury, and deducts, from what he has received, a certain fixed commission. He gives bail, and requires bail from the collectors whom he chooses, unless he leaves them to be supplied by the clerks of the municipalities, who send him their receipts of each month. He may issue executions to the alcades and judges for the recovery of fines, from the produce of which are defrayed several expences, and particularly those of the criminals condemned to the public chain.

The president is required in a particular manner, to watch over the administration of this collector, and his negligence in this respect would be a subject of reproach on the examination of his own administration.

The royal court has, beſides, a taxer of coſts and diſtributor of ſuits. This is an office which is farmed alſo. There is an auditor who takes cognizance weekly of the appeals of this tax. As to the diſtribution, it conſiſt in diſtributing among the different clerks and writers the cauſes tried in the court. This diſtribution is not obliged to be done equally with regard to the profit, becauſe ſome writings are conſidered as the ſequel or the conſequences of others, already committed to the ſame clerk or writer.

There are alſo attorneys of the royal court. They are named by the king and examined by the tribunal where they have a bench, in which the clerks of the other tribunals have a right to ſit. The ſignature of a councellor is neceſſary to them, unleſs it be in ſuits of default or in order to conclude. There is a ſingular cuſtom with reſpect to theſe attorneys; they are obliged to deliver to the clerk of the court the money they receive from the party, and the clerk pays each officer what he has to receive, keeping a regiſter, which he lays monthly before the auditor of the week. An attorney cannot act without a power from his client.

The royal court chooſes its interpreters, who are ſworn and who ſerve the court at all times when they are wanted, in which caſe they receive certain allowances.

A ſerjeant at arms keeps the door of the court, and cauſes ſilence and order to be obſerved during the ſittings.

It is neceſſary to obſerve, that the officers of this tribunal, from the reporters downward, are amenable to juſtice in all the tribunals, if it be not for ſomething touching the exerciſe of their functions, for which they are anſwerable to their own court only.

There is yet a ſort of tribunal, which was erected on the 16th of April 1550, in the Indies, which may be conſidered as a dependence on the royal court, ſince one of the auditors of the latter there preſides as judge. At the beginning of the year, the preſident names an auditor, who during two years, judges, cauſes recoveries to be made, adminiſters, lets and ſells the property and ſettles the affairs of vacant ſucceſſions, thoſe of even eccleſiaſtics, ſoldiers deceaſed inteſtate, and whoſe heirs are abſent, and he may revoke this choice, when he pleaſes, either with or without aſſigning his motives for ſo doing. This *judge of the property of deceaſed perſons*, as he is called, is charged with every thing relating to its adminiſtration, for which he names commiſſaries who give ſecurity. He has, beſides, a power of inſpection into the conduct of executors of wills. In all caſes the parties may appeal from his deciſion to the royal court; but there lies no appeal further.

All the juſtices of reſort acknowledge, and attend to, the mandamuſes of this auditor, and it is they whom he charges with the recovering of all that is due in their ſeveral diſtricts. If they are negligent, he may, after having conſulted the royal court, ſend a perſon to make the recoveries at the expence of

hoſe who ſhall have rendered the meaſure neceſſary, and the court taxes this extraordinary envoy.

If the auditor, who is judge of vacant poſſeſſions, exceeds his powers, in the due exerciſe of which, the preſident ought to ſee that he is not thwarted, the attorney-general, on the part of the public, appeals from his deciſion. He ought to judge in a ſummary manner. He has a clerk to himſelf, a general collector of the funds, to whom is allowed a commiſſion of three *per centum*.

The auditor remains reſponſible for whatever he may cauſe to be paid improperly, aud his orders of payment are counterſigned by his clerk. He may require, at pleaſure, information, particulars, and brief ſtatement, of all perſons concerned in the management of the property of deceaſed perſons, and with reſpect to the commiſſaries and other perſons who ought to give him an particular account of their conduct, theſe accounts are delivered to the auditor, then joined to the royal officers of the public treaſury. Theſe latter keep, as well as the general depoſitary, a regiſter of the nomination of the commiſſaries, and in caſe of delay in making out the accounts, they ſolicit the judge againſt theſe commiſſaries, who are moſt rigorouſly proſecuted.

There is a particular fund for the property of the deceaſed, kept in the ſame place as the royal funds, and this fund, as alſo the particular account that ought to be given of it, are in the charge of the officers of

the domains or treaſury, who give ſpecial ſecurity for the ſame.

The inventories of the property of ſucceſſion in the places where the general judge does not reſide, and where there is no ſubſtitute named by him to recover, are made out by the juſtice of the place, who addreſſes them to the general judge and to the royal officers, and if the inventory is inexact, this juſtice incurs the penalty of paying a fine of four times the amount of what has been omitted.

The officers of the public treaſury ought to require, at leaſt once a year, an account of every perſon who detains, farmer of revenue, adminiſtrator and collector of the property of the deceaſed, and proſecute, on the requeſt of the attorney-general, thoſe who have been guilty of a miſapplication. Annually the general account of theſe officers is ſent to the Council of the Indies, ſigned by themſelves, by the auditor judge and by the clerk, and it contains all the particulars neceſſary to throw light on the management of each ſucceſſion, and to diſtinguiſh thoſe the heirs of which are known from thoſe which are abſolutely vacant. Annually alſo the balance ought to be ready for the diſpoſition of the Council, who generally ſends it to the chamber of contractation of Cadix, and the preſident, who ought to ſee to the ſending of the accounts, and the royal officers who ought to require them of the adminiſtrators, cannot be paid their ſalaries, if they have neglected their duty in this reſpect.

When one auditor ſucceeds another, in the poſt

of judge of the property of the deceaſed, the predeceſſor renders him an account of this property, and of the ſtate of the ſuits depending on them, of all which the preſident alſo receives an account. This latter either names a perſon, or aſſiſts himſelf, when the examination of the fund takes place.

No perſon who witholds the property of a deceaſed perſon, nor any executor of a will, in ſucceſſion the heirs of which are abſent, can embark to quit the colony, without giving an account, on pain of having his own property confiſcated, one half of which confiſcation goes to the fiiſcal and the other to the heirs of the deceaſed. And it is expreſſly ordered that the juſtices of the different ports, ſhall make all thoſe who ſail from them, ſwear that they have no kind of management of the property of deceaſed perſons, and to oppoſe the departure of thoſe who, owing an account of their adminiſtration, have not given it, on penalty of being reſponſible for the balance due. The preſident and the royal court give no permiſſion to go to Spain, without a certificate from the juſtice of the place of reſidence of him who requeſts ſuch permiſſion, atteſting that he owes nothing to the eſtate of a deceaſed perſons.

To render this adminiſtration ſtill better known, the auditor is obliged to ſend to the king, annually, a circumſtantial detail, which is completed when he quits his functions, for the time elapſed ſince his laſt account.

Every year the notaries communicate to the town

clerk of the place of their reſidence, copies of all wills in order that they may be ſent to the auditor.

If there is a doubt, whether a ſucceſſion *ab inteſtat* is with or without heirs, it is the auditor who ought to judge. If there are known heirs, it belongs to the ordinary judge to pronounce. But in the latter caſe, as in that where a writing ſhould be found, privately drawn up and ſigned in form of a will, capable of being proved by witneſſes, which would again come within the competence of the ordinary judge, the law preſcribes, that what this judge may decide on, ſhould be ſubmitted to the royal court, even if no one ſhould move an appeal. The greateſt precaution muſt be taken not to deliver the property of deceaſed perſons to any but the true heirs, or their real attornies, and to be on guard againſt the declarations of thoſe who are not natives or ſubjects of the kingdom, or thoſe whom the law exclude from the right of heritage.

The executors, held by the will to deliver the property to heirs or others reſiding in Spain, are obliged to do it in the courſe of the year, to embark them on board a regiſter-ſhip conſigned to the chamber of contractation of Cadix, with the inventory and other neceſſary documents; and, after the year is expired, they are obliged to give in their accounts, and deliver all to the royal officers, who are to ſend it, unleſs the teſtator has made a different diſpoſition.

When the ſucceſſions are inteſtate, the auditor and the officers of the treaſury ſend the property to their heirs who are in Spain, in money, hides, or ſugar.

This is according to a law, made for St. Domingo, of the 17th of June 1563, and the articles ſent are always to the conſignation of the chamber of contractation, which takes place alſo with reſpect to ſucceſſions abſolutely vacant; that is to ſay, without known heirs. If a ſucceſſion is charged with debts., but having at the ſame time a ſurplus, that ſurplus is ſent proviſionally.

The auditor aſſiſts, *gratis*, at the taking of inventories and at the ſales. The executors cannot ſell, except they do it publickly in preſence of the auditor, or of the juſtices in thoſe places where the auditor does not reſide; unleſs the teſtator has otherwiſe ordered. But all the ſales ought to be preceded by a valuation, made by perſons of information and good fame.

Finally, the whole of this branch of adminiſtration is ſubmitted to the preſident and the royal court, who ſet apart one day of each week for affairs relative to the property of deceaſed perſons.

Thoſe of my readers who are aequainted with the French colonial laws, will not fail to remark how much they have borrowed from the Spaniſh juriſprudence with regard to the property of deceaſed perſons and vacant ſucceſſions, particularly the edict of the 24th of November 1781.

Among the articles where I have yet to ſpeak of the preſident, of the royal court, and even of the archbiſhop, that of precedence and of the public ceremonies preſents itſelf firſt.

The archbiſhop has a particular ſeat in the church, and a canopy, according to the roman-catholic cuſtom; but he is forbidden to have one carried over him the day of his reception.

The auditors, the attorney-general, and other officers of the royal court, ought to accompany the preſident to the maſs on the three feſtivals of eaſter, the days of *Corpus-Chriſti*, aſſumption day, and the feſtival of the patron of the cathedral; and on the other feſtivals and occaſions, called *cuſtomary*, ſuch as candlemaſs-day, aſhwedneſday, the day of the bulls of the Cruſade, holy-friday, &c. when the preſident is obliged to attend with exacteneſs, or to inform the archbiſhop, in caſe he cannot.

The ſenior auditor walks on the right of the preſident, and when he comes to the place of the latter, he makes him a *reverence*, to which the preſident anſwers by a *gracious reception*; when he returns, he is conducted to his appartements. The preſident is received on the out ſide of the church by four or ſix canons, even when he is alone, and this honour is paid to the royal court alſo. At the door, a canon or the chaplain of the court, preſents the preſident and the royal court with holy-water.

When the holy-water is ſprinkled, it is firſt preſented to the archbiſhop and the clergy, then to the preſident and the royal court. The preſident is incenſed. If the preſident does not aſſiſt at the ceremony, the honours due him are rendered to the ſenior auditor, provided that the royal court be preſent in a body.

When the archbiſhop is in his great-chapel, he takes the ſalutation of peace before the preſident; but if he be in the choir, two peace-bearers ſet out at the ſame time, one of which goes to the archbiſhop and the other to the preſident. If the preſident is alone, the ſalutation of peace is carried to him by the maſter of the ceremonies, and if the royal court be preſent without the preſident, the court in a body receives the ſalutation; and the rule is that whoever receives it, returns a *reverence*.

The preſident and royal court have each their particular ſeat in the church. That of the former is more elevated. The royal court ought never to go thither in a body, except on days of *cuſtomary* feſtivals. No other but theſe perſons and the archbiſhop, or thoſe of the nobility can have ſeats in the church. The principal inhabitants can have no more than benches.

In theſe religious acts and other public ſituations, the royal court is not looked upon to be preſent as a tribunal in the exerciſe of its functions. Accordingly if it happens that the preſident or the ſenior auditor has to ſpeak, at ſuch a time, to a canon, about ſomething relative to the government, he muſt call him, take of his own hat, and talk with him, without making uſe of the word *you*. No one can ſit with the royal court, when in a body; but this is not obſerved when the auditors and the attorney-general are accidentally aſſembled.

The wife of the preſident, thoſe of the auditors

and the attorney-general, have, without the ſteps of the altar of the great-chapel, benches purpoſely for themſelves, for the women who live with them, or for ladies who accompany them; but no particular honour is due to them.

At the proceſſions and religious acts, the archbiſhop takes the lead, then the clergy, behind the officiating preaſt, and immediately after comes the preſident at the head of the royal court, in ſuch manner that the prelate cannot mix with the court. If it happens, however, that in particular caſes, the archbiſhop and the preſident ought to appear together, the preſident has the right hand, as repreſenting the perſon of the king.

In the public feſtivals which relates to the royal family, the municipal body walks firſt; then comes the royal court, having between it and the municipal body, the contador and deputy of the grand-chancellor. If the chapter ought to be at the ceremony, it precedes the municipal corps.

In ſecular public ceremonies, to which the preſident and royal court go in a body with their attorney-general and alguazil-major, the contador follows, then comes the deputy of the grand-chancellor, the juſtice of the place, the other miniſters of juſtice, the inhabitants, and the municipal body cloſes the proceſſion.

The archbiſhop has his train born at the proceſſions, though the preſident aſſiſts, but he has then only his own train-bearer. If he goes to the preſident's his

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page bears his train as far as the door of the preſident's appartement. If the archbiſhop officiates he may have his train-bearer near him, as alſo the maſter of the ceremonies and his chaplain. He has alſo theſe three about him at the proceſſions, if the preſident and royal court are not preſent. The canons cannot carry an umbrella in the proceſſions at which the royal court is preſent.

If a doubt reſpecting the ceremonial ſhould ariſe between the preſident and the court, they ought to deliberate on it, and make a proviſionary regulation, till the determinanion of the king is made known through the Council of the Indies.

The archbiſhops of Santo-Domingo have often pretended, that their juriſdiction extends over all the iſland, and we have even ſeen ſome of them marry perſons of their pretended flock, come on purpoſe to implore their archipiſcopal benediction, or confer orders on them. But theſe acts have always been anulled by the ſuperior courts of the french colony; and it has been decided, long ſince, that no Spaniſh prelate can exerciſe his eccleſiaſtical functions in the French part, unleſs he has previouſly ſigned a formal declaration, that it is not in right of juriſdiction.

In the *juntos* or aſſemblies of the public treaſury, at which the preſident, an auditor, the attorney-general, the contador and royal officers aſſiſt, it is in the order as here named.

The preſident, ſpeaking to the auditors and attorney-general, verbally, muſt ſay, *your grace* (merced),

and when he ſpeaks of them in their abſence, *Sir* (Sēnor), and, in every thing, he ought to treat them as his colleagues. With reſpect to them, they ought to treat him as a chief and father; ſo that, by their reciprocal deference for each other, they mutually add to their conſideration and conſequence. The preſident muſt write to the auditors in letters, and not in patents in the name of the king. If he writes to the court in a body, he calls it *lordſhip* (ſēnoria), and the court returns him the ſame honour. All thoſe who ſpeak or write to the preſident give him the title of *excellency*.

The royal letters-patent adopt the word *you*, even when addreſſed to the preſident or the royal court. The preſident, the royal court in a body, and the auditors, are required, in their communications with perſons of title, to adopt the ſtile of the royal chanceries of Valladolid and Grenada.

If the court gives a mandamus to the auditor provincial judge, it makes uſe of *you*, as towards an inferior judge.

When, at the proceſſions, there are auditors enough to walk two-and-two, without one remaining to walk with the attorney-general, this latter takes the right of the alguazil-major. If he walks with an auditor, the alguazil-major goes before, and never with an auditor.

If an inſpector-general ſhould be ſent to the colony (I ſhall ſpeak of this officer further on), the preſident takes the lead of him. If he be a member of the

Council of the Indies, he has a ſeat on the left of the preſident. Should the preſident be abſent, the inſpector is preceded by the ſenior auditor, and if he comes to the ſittings of the royal court, and neither the preſident nor ſenior auditor is preſent, he takes his ſeat in the middle of the auditors.

No judge charged with a commiſſion, if he be not an auditor, an alcade, an attorney-general, or member of the body of the royal court, can take a ſeat.

The magiſtrates and all other officers, who have obtained the honorary, preſerve their ſeniority and rank, but not the denary.

At the aſſemblies of the municipal bodies, none but the members ought to aſſiſt, on pain of a fine of ten dollars. In the proceſſions the ordinary alcades go firſt, and if they are not preſent, the ſenior municipal officer takes their place, followed by the alguazil-major and royal officers. The municipal bodies of principal places, have a right to have mace-bearers, and in their viſiſts to the preſident, he ought to give them a very gracious reception. The municipal bodies are forbidden to cover, whether in velvet or otherwiſe, the benches placed in the church for them.

If a writing is to be ſigned by the preſident, by the auditors and officers of the treaſury, they do it in the order here obſerved; but all on the ſame line.

When there is an aſſembly held at the royal court, for the diſcuſſion of ſubjects relative to the finances, the officers of the fiſcal have a bench in the interior,

near that of the attorney-general. The contador takes his ſeat between the two; the titularies always preceding thoſe who are named *pro interim.*

The preſident and auditors never go in a body to a marriage or funeral; except at the death of an auditor, an attorney-general, alguazil-major, or their wives. The preſident goes firſt, having the ſenior auditor on his right, and the widower, if there be one, on his left. The children are between the auditors. Arrived at the church, the children ſeat themſelves on a bench apart, with the other relations. In all other caſes, the preſident and auditor, if they attend at all, muſt do it as ſimple individuals.

Finally, in regard to the epiſtolary or verbal ſtile, the titles in the public writings, the arms and exterior marks of diſtinction and dignity, the law preſcribes to every one a ſtrict conformity to the ſtile of the chanceries of Valladolid and Grenada, and to the royal pragmaticks. But, we have already ſaid enough of theſe miſerable inventions of pride, prized by no people ſo much as by the Spaniards. Let us now turn to the municipal bodies, which are doubly intereſting, as containing the ordinary judges and officers of police.

When the queſtion is to be determined, whether ſuch a place ſhall take the title of borough, town, or city, it belongs to the Council of the Indies to decide. Town is above borough in no other reſpect, than that it is of more importance in itſelf; but the title of city has the particular advantage, that, when it has an alcade-major, he has nothing to do with the police,

wich is exerciſed by the municipal body. The alcade-major is a ſort of governor whoſe juriſdiction extends very far, like that of St. Yago, the only one at St. Domingo.

The cities of the mother-country have, as I have already obſerved, the privilege of ſending each a deputy to the *Cortes*.

The municipality can never aſſemble but in the town-houſe, and if there are extraordinary aſſemblies, which can take place in caſes of urgent neceſſity only, the town clerk muſt advertiſe all the members of it by the ſerjeant at arms, or door-keeper. No one can enter armed into the town houſe, if his place does not give him a right ſo to do. The law moſt rigorouſly preſcribes the greateſt freedom at the elections and in the deliberations, and that every one may concur in maintaining it, no one can be re-elected to a municipal poſt, till after two years interval; and even an alcade cannot fill the place twice till after three years.

There is a regiſter kept of the deliberations; the ſchedules and letters-patent of the king, concerning the city, are written in it, and the originals are kept in a depoſit with all the inſtructions relative to the intereſt and good order of the place. The letters of the preſident and the magiſtrates alſo are here preſerved.

In the members elected for each municipal body, here are two alcades in ordinary. Twelve aldermen regidors) in a great cities; but not more than ſix in he others. The ordinary alcades and the alderman,

appointed annually by the municipal body to tax articles of ſubſiſtence, cannot be taken from among thoſe who deal in them. The municipal exerciſes the police of the place, cauſes the ſhops and markets to be viſited, appoints officers of weights and meaſures, fees to the good order of the inns, &c. If there is a royal Alferez (ſtandard-bearer), he is looked upon as the firſt alderman.

Every town or city may have attorneys acting in its name, and treating for its intereſt with the Council of the Indies, the royal court, and with the other tribunals. Theſe are choſen by the alderman only. A city may, beſides, have, as an agent at the court of Spain, ſome one to whom it ſends its powers, provided he be not a relation of any auditor of the attorney-general of the royal court. However, in very urgent caſes, the preſident might permit the ſending of a repreſentative attorney, but if judged unneceſſary, thoſe who ſhould ſend him would defray the expences.

The function of the ordinary alcades, is, to take cognizance, in the firſt inſtance, in civil and criminal matters, of all the cauſes, an appeal lying to the royal court. To be eligible as alcade of any place, the perſon muſt not only reſide in it, but be decently ſettled. Theſe officers are named for two years; their election, before they enter on their functions, muſt be confirmed by the preſident, or by the firſt auditor when he takes his place in the town or city of their reſidence, or within the circumference of five leagues.

The ordinary alcades can in nowiſe meddle with matters of government, nor in the taxation of merchandiſes. When one of them dies, or abſents himſelf, the ſenior alderman ſupplies his place, ſtill the new election. The alcades have a voice in the municipality, and they ought to hold their courts at the town-houſe. If the royal court confirms the deciſion of the ordinary alcades, it muſt refer the execution of them to themſelves. The juriſdicton of theſe alcades takes the general name of *juſtice*.

An alcade, an alderman, or a town-clerk, cannot, in the firſt inſtance, be proſecuted before the royal court, except for a criminal matters. In civil matters, one alcade tries another, and an alderman or town clerk is tried as another individual.

The ordinary courts are ſubordinate to the royal court, and if they refuſe to execute its mandamuſes, the royal court ſends, at their expence, agents or inſpectors, and it is the excluſive judge of the conſequences of their operations.

The alcades name alguazils; and the alguazil-major of cities name lieutenants, alguazils for the country and alcades of the priſons. I refer the reader, for an account of theſe alguazils-majors, and thoſe named by them, to what I have ſaid of the alguazil-major of the royal court; for there is no difference, but in the pre-eminence of this latter.

The ordinary juſtices, or courts, receives no demand or plaint, the value of which is under twenty dollars. Every condemnation paſſed by them, whe-

ther by the body, or by the alderman appointed for the taxes and the police, which does not exceed ſix dollars, is ſubject to proviſionary execution.

After having thus taken a view of the firſt degree of juriſdiction in ordinary cauſes, let us ſee what belongs to the appeal, whether from the ordinary juſtices or judges of commiſſion.

For ſuits under a hundred dollars the appeal is from the ordinary juſtices carried before the municipal body, as alſo are thoſe from the alderman of police, which are under thirty ducats. The condemnations iſſuing from the municipal body are executive as high as a hundred dollars.

The royal court receives all the other appeals from the ordinary juſtices or judges of commiſſion. It admits alſo thoſe from the deciſions of the preſident in matters of government; but this latter are received in its ſecret ſittings, and if he is not the excluſive judge by a particular branch of his power.

After the appeal to the royal court is cloſed, there yet remains that of *ſupplication* to the Council of the Indies, which is a real application for annulling the judgment.

On the appeal from ſentences of the ordinary alcades of the city of Santo-Domingo, if the deciſion of the royal court is under the ſum of two hundred dollars, there is no opening left for ſupplication.

When the Council of the Indies receives a ſupplication, it refers to the royal court to pronounce again after a reviſion.

After

After the ſecond deciſion, there may ſtill lay a ſecond ſupplication, if the ſuit is for more than two thouſand french livres, and if it be not after an appeal from the ſentence of an ordinary juſtice. But, even when recourſe may be had to a ſecond ſupplication, the ſentence of reviſion is executive proviſionally, in giving ſecurity; and if it be a queſtion of poſſeſſion, there can be no ſupplication, though the ſecond ſentence may differ from the firſt.

In caſes of recourſe to ſupplication, the ſending of the procedure to the Council of the Indies is done in the original, and a fair copy is kept in the royal court. At St. Domingo, a year is allowed to procure a ſecond ſupplication.

As it would have been poſſible for a rich man to declare that he would procure a ſecond ſupplication, to keep down the oppoſite party, if poor and unable to give ſecurity, the law orders, that in ſuch caſe, on the proof of poverty, made on the requeſt of the attorney-general, the latter ſhall be obliged to give no other ſecurity than that of his oath.

At the Council of the Indies, there muſt be, at leaſt, five judges to pronounce on a ſecond ſupplication. They are choſen by the king. If one ſhould fail to attend, the other four pronunce. If two fail, the king replaces them by others. The firſt thing examined at the council is, whether the ſupplication owes or not, and if it does, the council pronounces on the principal, and in that caſe there remains no appeal from the ſentence of the Council.

If the Council confirms the ſentence rendered by the royal court on the reviſion, the ſupplicator is ſubject to a fine of a thouſand ducats, to be applied, one third to the public treaſury, one third to the adverſe party and the other to the reviſing judges. If the council contains itſelf with ſaying that the ſupplication is unfounded, the fine is no more than four hundred ducats, half of which goes to the public treaſure, and the other half to the adverſe party. The royal court may receive and ſupport the proof of the reaſon for non-admittance, when a party has procured a ſecond ſupplication; but at the ſame time, it is forbidden to make any deciſion on this reaſon for non-admittance.

The ſecond ſupplication takes place alſo with regard to ſentences given on the account by the contadors, and in all caſes, the Council of the Indies can judge only on the vouchers of the proceedings ſent from the colonies.

Let us here cloſe all that yet remains to be ſaid on the juriſdiction, or on what concerns it.

In the Spaniſh Indies, as in the mother country, there are multitude of writers of divers denominations. This term, generally taken, ſignifies at once clerk and notary, becauſe theſe functions are always joined together; and in a country where great attention and latitude is derived from teſtimonial proofs, and where the writers receive teſtimony, except in extraordinary caſes for which there are examiners, they muſt neceſſarely be very numerous. They alſo certify certain acts or writings to the preſident, the court, the judges, &c.

The writers, notary-clerks of the colonies, are all named by the king, examined and received by the royal court. No royal writer can practice, till he preſents his authority to act as ſuch to the ordinary juſtice, and to the municipal body of the place where he reſides, and the clerk or writer of the town or city keeps a regiſter of the ſame.

Every writer muſt have a repertory and a file, form annual liſts of his acts, conform himſelf to the tarif, and tranſact buſineſs gratis for the king and for the public intereſt. If he abſents himſelf for a conſiderable time, he muſt leave the acts in his keeping with the town-clerk. The minutes of a notary go to his ſucceſſor and do not remain with his family. If there has been one *pro interim*, the royal court makes him an allowance for the time he has ſpent in his poſt.

There are writers of the chamber (de camara), who are, properly ſpeaking, the clerks of the court; government writers, whoſe office is plainly enough indicated by their name, and of whom I have already ſpoken, becauſe, at Santo-Domingo, the government writer or ſecretary, is alſo clerk to the royal court; royal writers, who act every where; town or city writers (de cabildo), who can tranſact only ſuch affairs as come before the municipality, whoſe clerks they alſo are; clerks of number (de numero), who differ from the royal writers only in that their functions are confined as to extent of territory; eccleſiaſtical writers; writers of the Cruſade or of the property of deceaſed

perſons. All theſe employments of writers, clerk and notary, are compatible one with the other.

In all cities, towns and boroughs, there are priſons, where the men and women are put in ſeparate apparments, and where there are, if poſſible, a decent chapel and even a chaplain attached to it. The alcade of the priſon, or jailor, furniſhes a ſecurity fixed by the royal court, in order to anſwer for the priſoners who may eſcape. The alcade of the place which is the reſidence of the royal court, makes oath before that tribunal; the others do the ſame before the municipal bodies. He is obliged to have a regiſter, kept by a clerk of the priſons, to conform himſelf to the tarif in his fees, not to truſt his keys to a negro, to live in the priſon, and to viſit it every night.

The priſons ought to be ſo diſpoſed as that every individual may have a place according to his quality. They are viſited every ſaturday, by an alderman or municipal officer, and by the ordinary juſtice. Two auditors, choſen by the preſident, alſo viſit them every ſaturday in the afternoon, accompanied by the attorney-general, the ordinary alcades, the councellor of the poor, followed by the alguazils and a writer or clerk of the priſons. Sometimes the two auditors viſit them on tueſdays and thurſdays alſo. On Chriſtmaſs Eve, Eaſter-Eve, and Witſun-Eve, the preſident, with all the auditors, preceded by the attorney-general and the juſtices, pay a viſit to all the priſons.

The poor cannot be retained for priſon fees, nor can thoſe who have ſuffered corporal puniſhment, or

been baniſhed. Thoſe who are confined by order of the preſident, or the ſenior auditor when he takes his place, cannot be ſet at liberty, without having deliberated with them; and it is the ſame with reſpect to priſoners debtors to the treaſury, on whoſe account deliberations muſt be had with thoſe who have cauſed them to be arreſted. As to priſoners for fines of police, they are ſet at liberty in deſcharging them.

The puniſhments of crimes and miſdemeanours are the ſame as in Spain, with this difference only; that pecuniary penalties are to double the amount.

With reſpect to the payment of debts, the Spaniſh juriſprudence, employs the ſame means as that of the French; that is to ſay, different ways of ſeizure; but, in order to encourage and favour the culture of ſugar, the law has ſet bounds to the exerciſe of the ſeizure of ſlaves and the inſtruments of ſugar plantations is forbidden, unleſs for debts due to the king. The proprietor cannot renounce this priviledge, and the writers are forbidden to draw up ſtipulations of ſuch a renounciation. However, if the debt amounts to the value of the manufacture, and the proprietor has no other property, the ſugar plantation may be ſeized, but entire.

We muſt now come to the finances and all that depends on this branch of the public adminiſtration, as, the revenues, duties, taxes, offices ſubject to purchaſe or taxation, &c.

In Spaniſh St. Domingo, the management of the finances is entruſted to a contador, and agent and a

treaſurer. Theſe three form a tribunal of the public treaſury, under the name of the royal officers. It is, then, of theſe three individuals, collectively taken, that I ſpeak, when I ſay, *royal officers*, *officers of the domain*, *officers of the fiſcal*, *or officers of the public treaſury*, denominations all of which ſuit them, becauſe they expreſs their functions, in whole or in part. The preſident ought to protect the execution of the ſentences of the tribunal, which is left to the ordinary alguazils, for this tribunal, has none of its own. Sometimes the preſident is ſuperintendant of the finances, and in that caſe he takes the title as ſuch.

No one of the royal court officers can abſent himſelf without a permiſſion of the king, and the preſident fills up his place in the interim by an appointment. Each week there is at the royal court, one evening ſitting, at which the preſident, the dean or ſome other auditor, the attorney-general and the royal officers, aſſemble to deliberate on matters wherein the fiſcal is intereſted, and at which each of the aſſiſtants has a deliberative voice. If a diſpatch comes, adreſſed to the preſident and the royal officers, they open it, being aſſembled together. The royal officers of Santo-Domingo, now render their accounts to a contador ſettled at the Havana. There are three keys to the treaſury, and have been ſince, in 1508, Bernardin de St. Claire, the treaſurer, was found in arrear in the ſum of ſixty thouſand dollars. The preſident always keeps one of the keys, the contador another, and the treaſurer the third; and on the door of

the place, where the treaſure is kept, are three padlocks, the keys of which are diſtributed to the ſame perſons. If one of the three is ſick, he delivers his key to the ſenior of the other two, that the treaſure may be opened, which is done once a week, to iſſue and receive payments. The preſident may order an examination of the treaſury, when he judges it neceſſary. There are many books kept according to the nature of the receipts and expenditures. If the royal officers are of the different opinions on any ſubject, they call in the preſident, when he is ſuperintendant, or elſe the dean of the auditors.

In the royal treaſury there is alſo a cheſt where the markers and punches are kept, and which cannot be taken out but in the preſence of the royal officers.

Every auditor is obliged to aſſiſt, in his turn, during ſix months, at the ſales made for the account of the fiſcal. All that concerns it ought to be promptly decided in the tribunals, and the preſident may puniſh, on the requeſt of the attorney-general, even by dimiſſion, thoſe of the miniſterial officers who ſhall delay the deciſion. The fiſcal pays no fees to the reporters and clerks, and whoever is in debt to it, cannot exerciſe the functions of ordinary alcade.

The royal officers ought to give in their accounts the ſecond day of every year. They ſearch the veſſels at the entry and clearance, even thoſe of the king, with the attorney-general, and they put tide-waiters on board.

Let us now ſee of what conſiſts the public revenue at St. Domingo.

Firſt, the tithes and firſt-fruits, then the vacancies and goods of the deceaſed incumbents, the bulls of the Cruſade, the duty of alcabela, which is at preſent fixed at two and a half *per centum*. This duty, at very long ſtanding, the name of which is Arabic, was eſtabliſhed in Spain ſo early as 1342, by the conſent of the *Cortes*, and was applied to the Spaniſh Indies in 1574, in virtue of a law of 1558. The eccleſiaſticks are exempted from it in their own income, but not if they poſſeſs other property. The articles of the Cruſade, metals for coining, perſonal property, legacies, and property divided among co-heirs, arms and books are exempted; but, oil, vinegar, fruits, meat, cotton. ſugar, honey, wool, ſkins, linens, ſtuffs, glaſs, earthenware, upholſtery, ready-made articles, mercury, lead, copper, feathers, pearls, precious-ſtones, planks, boards, wood, houſhold-goods, ſlaves, houſes and land, all are, ſubject to the alcabela. The royal officers name the collectors for the different diſtricts, to whom the notaries are obliged to give notice of the ſales, the orders for which they have received.

Another duty is that of the demi-annat. It is impoſed on all employments, not eccleſiaſtical, named by the king or by any other, and to fill which it is neceſſary to be ſworn in. It conſiſts in the half of the product of the place during the firſt year. There are receivers of the demi-annat, who pay their receipts into the public treaſury. This duty, firſt laid the 22nd of May 1631, on account of the low ſtate of the finances of Spain, was augmented the 6th of November

1642

1642 to another half, which was, however, ſuppreſſed in January 1649. The demi-annat is paid, one half at the time of the nomination, and the other half during the firſt month of the ſecond year.

Whoever obtains leave of abſence for a year, pays the tenth of the produce of a year, the eighth, if the leave is for two years, the fourth, if for four years, and the half, if for a longer ſpace. When the government grants a favour, it is eſtimated, and a produce is given it, capable of ſupporting the demi-annat. The perpetual employments, eſtabliſhed ſince the creation of the demi-annat, are ſubjected to it.

Whatever is embarked or diſembarked in the iſland, pays two and a half *per centum* duty of entry and clearance, if raw materials of the Indies, and ten *per centum*, if foreign, except books.

The confiſcations form another branch of the public revenue. All relating to the contraband is tried by the royal officers in their precincts, and by ordinary juſtices in other places. The appeals of contraband by ſea, come before the Council of the Indies, and thoſe by land, before the royal court, except the fraudulent importation of negroes, in which caſes the appeal comes before the Council of the Indies. The royal court is ſtrictly forbidden to call before it any cauſe of contraband. With regard to that of gold and ſilver, ſecret informations are admitted.

There is generally an impoſt on the negroes, imported into the iſland; but I ſhall explain how it has been ſuſpended, in order to favour the cultivation

of the lands. For the diſembarkation of negroes it is always neceſſary to obtain a permit from the royal officers, or thoſe of the juſtices in other places.

The king has, beſides, the right of ſhip-wreck, as belonging to his ſovereignty.

Another part of the public revenue is the produce of the ſales of the offices of alguazil-major, writer of the chamber or clerk of the royal court; writers of the provincial judge, of the government, municipalities, number, priſons, property of the deceaſed; of thoſe of receiver in ordinary of the court, alguazil-major of the towns and cities, collector of fines, taxer and diſtributor.

The perſon who acquires any one of theſe venal offices may reſign it when he pleaſes; but at this firſt reſignation, he muſt pay to the fiſcal, one half of the amount of the purchaſe-money, and a third at each ſubſequent reſignation. That the right of the reſignant may be legally tranſmitted, he muſt ſurvive twenty days, and he who ſucceeds him, muſt preſent himſelf and accept in ſixty days, without which the office is reputed vacant.

Whether one of theſe offices has been ſold or reſigned, the king muſt confirm the new officer, and if the proof of ſuch confirmation is not produced by him in five years, the office is ſold again, and a third of its price falls to the public revenue.

There are alſo, in the Spaniſh Indies, perpetual offices, which, conſidered as immoveable property, are, like it, liable to ſeizure.

There are ſome things the ſale of which is excluſive, and is never made but for the account of the king, or according to a leaſe to his profit; ſuch are, mercury, ſalt, playing-cards, ſealing-wax, ſtamped paper of different ſizes and various price, and of which each ſort is intented for certain inſtruments, which are nul if on paper of another ſort.

We muſt add to the public receipts, the product of fines, and the duty on things ſeized by the authority of the juſtices, if the debt, on account of which the ſeizure has been made, is not paid in ſixty twelve hours after the making it.

Finally, the laſt duty at St. Domingo, is that impoſed on the Spaniſh hatter, or grazier, for each head of cattle he ſells to French, and which cannot go freely to the French part, without a permit from the preſident and a receipt for the payment of this duty.

The court of Spain has granted ſeveral exemptions from impoſts to the new ſettlements forming at St. Domingo. This favour is according to the principles of this court, who commands the preſident, by all the laws of the Indies, to prefer, in the grants of lands, ſuch perſons as are capable of forming new ſettlements.

The grants for the hattes are of the firſt order, becauſe they are intended to provide for the ſubſiſtence of the inhabitants, and thoſe for cultivation are conſidered as only ſecondary. The preſident ought to conſult the municipalities with regard to the grants, and he who does not take poſſeſſion of land in three

months, loſes his right, and the land is given to another.

The meadows, or rather grazing-lands, the mountains and waters are in common, generally ſpeaking, to a certain diſtance from each town or city. Every hatte is allowed a league in circumference if it has two thouſand head of cattle, and a ſecond league, if it has ſix thouſand, and a third, if ten thouſand. No one can have more than three leagues. The wild fruits are in common. The waters, capable of being employed in watering, belong to the public domain. The preſident and royal court have the power of making regulations with reſpect to the uſe of things in common.

The land meaſures at St. Domingo are, the *Chevalerie* the *Fanegue*, and the *Etendal*. (*)

The government has alſo undertaken ſome eſtabliſhments and public works in the Spaniſh colonies. To this ſort of care it is that St. Domingo owes its univerſity, eſtaliſhed at Santo-Domingo by Phillip

(*) The *Chevalerie* is forty cordes or vares *conuqueras* long, and thirty wide; and the vare *conuquera*, contains twenty five vares of Caſtille of 31 inches, 13/20 of a French foot. The *Chevalerie* is then, 2637 feet, ſix inches, long, and 1978 feet, 1 inch and a half wide, or 5,217, 304 feet, 8 inches and 3/12 ſupperficial, equal to 144,925 fathoms, 1 foot,, 6 inches and 6/12; and, conſequently, is 42 *carreaux* 13/22 (wanting 82 feet, 4/11) of French St. Domingo.

The *Fanegue* is equal to 26,880 feet ſuperficial, or 746 fathoms 2/3 ſquare, equivalent to 11/50 (wanting 70 feet) of a *carreau* of French St. Domingo.

The *Etendal* is 5 feet long, as is alſo the French fathom.

the fourth. It is, as I have already ſaid, in the convent of the Dominicains, founded by the emperor Charles V. Neither the auditors nor the attorney-general can be the rectors of it.

There is alſo a printing-office, which is little employed, except in the printing of the ſheets, liſts, returns, and others papers of the ſame ſort, for the different branches of the adminiſtration.

No work concerning the colonies can be printed in them, without the permiſſion of the Council of the Indies, and it is well known that this Council is not over fond of granting ſuch permiſſions. In the examination of the veſſels that arrive, ſtrict ſearch is made after the books proſcribed by the inquiſition, and as the convent of St. Laurence-the-royal has, in Spain, the excluſive privilege of printing religious books, the ſenior auditor is excluſively charged with the cauſes that this privilege may give riſe to in the iſland. If a work be printed at St. Domingo, twenty copies of it muſt be delivered to the preſident, to be ſent by him to the Council of the Indies, there to be buried, like every thing elſe that is ſent thither.

With regard to public works, if the preſident thinks that a road, a bridge, or any other work of the ſame kind is neceſſary, he orders it to be done, laying the expence on thoſe who profit from it, or aſking the king's permiſſion to defray ſuch expence from the public treaſure. If a work is to be performed in the place of reſidence of the royal court, the preſident, the dean of the auditors, the juſtice and the muni-

cipal body deliberate together on its utility and concert the means of execution. In the towns and cities a municipal officer is the overſeer of the public works, to aſſiſts to which the vagabonds are ſent, when the officers of police do not neglect this part of their duty.

We muſt now ſpeak of the phyſicians, ſurgeons and apothecaries. The firſt are of three claſſes; phyſicians-general, the firſt phyſicians not general and ſimple phyſicians. One phyſician-general is that of the court of Spain, ſometimes ſent to the colonies to take the ſuperintendance of the others, to inform himſelf of all the perſons of the ſcience and even of the virtuoſi, of what medecinal plants there are in the country, their culture and uſe; to make in this way all the experiments that he poſſibly can, and to ſend to Spain ſuch of theſe articles as are there wanting or as capable of being cultivated there; and, finally, to write a natural hiſtory of them. If the firſt phyſician-general is to reſide in the colony, it muſt be at the principal place, the ſeat of the royal court, and he may then practice, keeping himſelf within five leagues circumference. However, if perſons, from a greater diſtance, come to be examined by him, he may ſubject them to his examination.

A firſt phyſician not general is he who is named by the king, and who has the inſpection of the medecines, in a certain extent of territory, but who loſes this employ, when there is a firſt phyſician-general.

The ordinary phyſician and others cannot practice, without having communicated their certificates to

the preſident or the ſenior auditor, and, if it be an ordinary phyſician, without having alſo obtained the permiſſion of the firſt phyſician. The bills of the phyſicians are taxed by the royal-court. For the examination and viſits the firſt phyſicians ought to conform themſelves to the laws of the kingdom, and never grant a permiſſion without a perſonal examination.

No one can be a ſurgeon without having taken his degrees, and being examined by the firſt phyſician; and, with reſpect to the examination, the ſame holds good in regard to apothecaries.

If the firſt phyſician has to pronounce a penalty againſt ſome one, he muſt be aſſiſted either by an auditor named by the court, or by the ordinary juſtice of other places.

The attorney-general is ſpecially ordered to watch over the execution of the laws, in every thing concerning the phyſicians, ſurgeons and apothecaries. The preſident may alſo cauſe the drug-ſhops to be viſited, at the times he thinks proper, and order to be deſtroyed every thing therein found that is bad.

Theſe uſeful regulations of police brings me to others of a more general nature, which appear worthy the reader's attention.

The Spaniſh government, which has always looked on it as neceſſary to the preſervation of its colonies to render the entrance of foreigners into them extremely difficult, could find no ſurer means of effecting it, than to let them out in ſome ſort to the native Spaniards, and ſubject them to the neceſſity of procuring per-

miſſions. According to this ſyſtem it is that no one can go from Spain to the Indies without a permiſſion, from the king or from the chamber of contractation, a ſort of general-cuſtom-houſe, eſtabliſhed at Seville in 1503, the only town which, at that time, was permitted to trade with America. This chamber, which took alſo the title of royal court, becauſe it was beſides a tribunal, having a preſident, took cognizance of every thing relating to the commerce of the Spaniſh Indies, and had, over this commerce, a power of inſpection and ſuperintendance, the voluminous particulars of which cannot find place here; becauſe, they are foreign to my ſubject, and becauſe, ſince the commerce of the colonies has been transfered to Cadix and other places in Spain, the importance of the chamber of contractation (commercial tranſaction) has ſo diminiſhed, that it has hardly any relation with St. Domingo, except as to the management of the property of deceaſed perſons.

Thoſe who carry to the colonies perſons without permiſſions, are deprived of their places, and a perſon being born in the Indies does not diſpenſe with his obtening a permiſſion. They are never given to ſuſpected converts, Jews, to their children, to the reconciled, their ſons nor grands ſons; to the *San-Benito*, nor hereticks. The ſame prohibition exiſts as to ſlaves, and to negroes who are thought to have acquired, by their reſidence in Spain, notions the propagation of which might be elſwhere dangerous.

None but born ſubjects can go the colonies and

ſettle

ſettle there. If a perſon who is not a ſubject born obtains permiſſion to go there to ſell merchandiſes, he muſt diſpoſe of them at the very port, where they are diſembarked; nor can he carry away any thing in return but money. For a foreigner to obtain a ſchedule of naturalization, he muſt have reſided twenty years in Spain, or in the Indies, with permiſſion; he muſt be married there and have property to the amount of four thouſand ducats. This ſchedule cannot be obtained till after proofs are taken by the royal court, on the depoſition of witneſſes adminiſtered by the attorney-general, and ſent to the Council of the Indies. Finally, to render the landing in the colonies more dangerous to foreigners and to thoſe who befriend them, foreign commerce is there puniſhed with death.

It is clear, that theſe prohibitions concernig a paſſage to the Indies are not calculated to render the inhabitants very numerous, and there are yet ſome who cannot reſide there: I mean thoſe who, being married in Spain, happen to be in the colonies and live in a manner that indicates an inclination to remain there without their wives. The law directs, that theſe huſbands, thus ſeparated from their wives, be ſent to them in the mother country, without the leaſt attention to the reaſons that they may alledge for being excuſed, or rather for putting off the epoch of a meeting, ſometimes againſt the wiſh of both parties. The preſident and attorney-general are poſitively ordered to ſee to the ſending off ſuch huſbands.

With the ſame principle in view, the law orders, that, without weighty reaſons, no leave of abſence ſhall be granted to thoſe who are married in the Indies, and who wiſh to go to Spain without their wives.

One thing, which at firſt may appeal rather ſingular, is, that there are ſome perſons, who obtain royal ſchedules of recommendation, a ſort of certificate for the preſident or royal court, according to their adreſs, place theſe ſubjects in a manner analogous to their merit. But the miniſterial letters of recommendation in the French colonies are but two much like theſe ſchedules, and are even more whimſical, ſince oftentimes they are given from diſhonourable motives, while the publicity of the ſchedules and the character of him from whom they emanate, ought to render them leſs frequent, and a permanent Council, like that of the Indies, muſt be more difficult to deceive than a tranſitory miniſter, who looks upon all means as good which may tend to the preſervation of his place.

It is, beſides, very eaſy to give honourable reaſons for a ſchedule of recommendation, at once for the protector and the protected; ſince, in the Spaniſh colonies, the law permits every one to prove his ſervices before the royal court. He who deſires this legal proof, contents himſelf with requeſting the court to take it, explaining only the motive he has for making it. The attorney-general intervenes and points out the witneſſes. An inviolable ſecrecy is obſerved with

reſpect to the witneſſes, and the deliberation, when the court iſſues its opinion on the proof, on the perſon requiring it on his capacity or his right, relative to the object that he propoſes to attain. The attorney-general if he be of another opinion than the court, and the latter refuſes to make mention of it, may write himſelf. If the proof require witneſſes at a diſtance, the court orders ſome one to receive their depoſitions, and the whole is ſent to the Council of the Indies.

If it be an eccleſiaſtic, he addreſſes himſelf to the archbiſhop, or by the conſent of this latter, to the royal court; but he muſt produce proofs in writing. If a municipal body, it receives a duplicate of the proof, that it may be ſent by itſelf. It may happen, then, in caſe of a favourable evidence, or from the notes that the archbiſhop, the preſident and royal court ſend in form of adminiſtration on the divers ſubjects, that ſchedules of recommendation may be given; and if thoſe who obtain them, are not yet arrived in the colony, they may have the means of obtaining this teſtimony equally honourable, though taken in other parts of the Spaniſh dominions.

Having now ſeen what is in ſome ſort preſcribed to every one, it remains to examine what means the Spaniſh governemnt employs to verify if the different duties are diſcharged, and to chaſtiſe thoſe who deviate from them.

When the preſident is of opinion that there exiſts an abuſe, or abuſes, in a place, or in any part of the public adminiſtration, he confers with the royal court

on the neceſſity of ſending, or appointing, a judge by commiſſion, or inſpector, to aſcertain the facts; and if the court is of that opinion, the preſident chooſes the perſon. The royal court delivers him a commiſſion, and ſees that he does not exceed it. If it be touching ſomething where ſecrecy is neceſſary, the preſident might ſend an inſpector, without informing the royal court of it.

They ought never to ſend an auditor, except in a caſe of great conſequence, and it is to an auditor only that the power can be given of diciding in the firſt inſtance. Every other judge by commiſſion, not ſecret, muſt cauſe his commiſſion to be enregiſtred at the town-houſe of the place where he exerciſes it.

The Council of the Indies has, on its ſide, a check much more extenſive; that of ſending an inſpector-general to the colonies, who informs himſelf of every thing without exception, without being obliged, to make his commiſſion known to the royal court, who receives only the ſchedule of his nomination, that it may not refuſe juriſdiction to the inſpector. The court is obliged, and the preſident alſo, to communicate to him all the information he may wiſh for. He may aſſiſt at the ſittings and deliberations of the court, but not vote. The preſident cannot, however, be examined unleſs as chief of the royal court, and not as governor and captain-general. If the inſpector aſks to ſee the regiſters of the deliberations of the royal court, the preſident orders a place to be prepared in the court-houſe, where the inſpector comes

and performs his examination; but he cannot remove the regiſters. The royal court may refuſe, if it chooſes, to ſhow him the copies of its letters to the king, if it is not expreſſly order to do it.

The inſpector may appoint ſome one in his place for the aſcertaining a fact in a place at a diſtance. He does not communicate the proofs that he collects. He may, for ſerious offences, pronounce ſuſpenſion, and even ſend public officers to Spain, except the preſident. Without waiting till the end of his inſpection, he may tranſmit the proofs of important facts to the Council. He acts againſt thoſe who have acquired habitations, contracted marriages, and violated the prohibitions concerning acquiſitions and contracts. All the alguazils are at his orders, and during ſeventy days, beginning on the day he announces his miſſion, he receives all the complaints that can be addreſſed to him, and rejects all ſuch as come after the expiration of that time. The Council of the Indies pronounces on his inſpection, and the appeal by ſupplication does not always lay from the deciſion of the Council in theſe matters.

A laſt check from which no one need hope to eſcape, is, the *reſidence*, a name given to an examination which takes place every time that a public function, of whatever nature, in the Spaniſh colony, ceaſes, whether by death, diſmiſſion, expiration of time, or transfer to another place.

Thoſe perſons, whoſe places are in the nomination of the king, have for examiners of their reſidence

thoſe whom the king appoints for the purpoſe on the deſignation of the Council of the Indies, and this Council is the only judge of the appeals from the ſentence given on the proofs or complaints of the reſidence. With reſpect to perſons named by the preſident, or whom he has appointed *pro interim*, he himſelf names the inſpector of their reſidence, and the royal court pronounces on the proofs which have been collected. The preſident names, beſides, an auditor to examine into the reſidence of the aldermen or municipal officers, to whom the police of Santo-Domingo is committed.

All the ordinary alcades, aldermen, clerks and others municipal, officers are ſubject to the reſidence.

Although this examination, called the reſidence, ought not to take place till the cloſe of the exerciſe, as this regulation might be the cauſe of malverſation, if the preſident thinks a caſe of a very ſerious nature, he may, in conference with the royal court, if the court is of the ſame opinion with himſelf, order ſome one, and even an auditor, to take the examination of the reſidence at once; and the preſident then ſends to the Council of the Indies the reaſons by which he has been actuated.

To facilitate the choice of the preſident of the Council of the Indies, with regard to thoſe whom he ſhall name to take the reſidence, the preſident of the colony ought to ſend to the Council liſts, accompanied with notes, of the perſons in the iſland, whom he believes fit for judges of reſidence in the different places.

It is at the principal place of the exerciſe of a public officer, that the examination of his reſidence ought to be taken. From the day when it is publickly given out that it begins, there are ſeventy days allowed for receiving complaints, and ſeventy more for redreſs. He who is informed againſt has a right to defend himſelf. If it be a preſident, an auditor or attorney-general, and he be intended for another court, and is obliged to take advantage of an opportunity, he may leave a perſon charged with his defence, in giving ſecurity for the payment of what ever may be given againſt him.

The judge of the reſidence ought to receive as well what is for as againſt the perſon tried, and a law preſcribes to him to act with *prudence, ſagacity*, and as a *chriſtian*. There can never be two examinations of reſidence for one exerciſe.

When the reſidence of any one who has a right to draw on the public treaſury is taken, the royal officers ought to be apprized of it, that it may be ſeen whether the drafts drawn by him do not give room for charges againſt him.

If, in the reſidence of an overſeer of collection of public duties, it appears that there is ſomething to be recovered in favour of the royal treaſury, the judge addreſſes theſe articles to the officers royal; ſaving the royal court, if it ought to take cognizance of the reſidence, to pronounce on what there is culpable and criminal in the conduct of the perſon whoſe account is examined.

The ſentences in reſidence, for ſubornation and corruption, are executive to the amount of thirty dollars. If more conſiderable, their amount ought to be conſigned on the appeal. If they fall on an officer for having profited from a ſuit, they are executive as high as two hundred ducats, with a ſecurity furniſhed on the part of the plaintif.

One copy of the papers and ſentences of reſidence, which muſt be ſent to the Council of the Indies, is depoſited in the royal court by the clerk of the reſidence, and it remains there in ſecret, in caſe the originals ſhould be loſt in the voyage. The judge of the reſidence ſends, with the paper, a particular note, in which he explains his opinion.

When the queſtion is touching frauds of the duties, clandeſtine ſhipments and other matters of the like ſort, one witneſs is ſufficient.

In the reſidence, if he againſt whom it is inſtituted, and who is preſent, ſhould die in the intermediate time while the deciſion is ſent to the Council of the Indies, the pecuniary penalties muſt be diſcharged by his heir or by his ſecurity.

The judges who are ordered to try the reſidence of the auditors and attorney-general, may cauſe them to be arreſted, cauſe their property to be ſequeſtrated, and ſend them to the Council of the Indies with their ſuit completed.

The attorney-general ought to ſee to the prompt termination of the trials of reſidence ſubmitted to the royal court, and ſend annually to the Council of the

Indies,

Indies, proofs of the reſidence of the officers of juſtice named by the preſident, with the ſentences of the court, and the particularities of their execution.

When the ſentences of the judges of reſidence named by the king do not go to penalties above ſix hundred dollars, the perſon againſt whom they are paſſed may appeal to the royal court in place of to the Council of the Indies; but with reſpect to ſentencesin favour of the fiſcal, this Council only can judge in appeal.

The appeal by ſupplication does not lay from ſentences given by the Council in matters of reſidence, unleſs ſuch ſentences extend to privation of office or to corporal puniſhment.

Finally, an officer cannot be removed from one poſt to another, without producing the proofs of the reſidence for the one he has already filled. The reſidence was eſtabliſhed at St. Domingo in 1543.

Who would not believe, that the fear of an examination, extending to every act public and private of a man, whom any one may accuſe, who is given up, in ſome ſort, to every kind of vexation and reproach, to envy and even vengeance; who would believe, that ſuch a man would not be a perſon, in the continual habit of living like the ſage who wiſhed that he had a window in his breaſt expoſing his heart to every eye? Who would not believe that the people living under the care of a being ſurrounded with a watchfulneſs, that a thouſand motives muſt call into redoubled activity would not be the happieſt of mankind, particularly when we know, that there is not

a ſingle Spaniard, who is not permitted to write directly, and with the greateſt confidence of ſecrecy, to the king, if the previous communication of his obſervations to the preſident or the royal court ſhould appear dangerous to him? But, this reſidence, ſo extolled by Raynal, who looked on it as applicable to the preſident only, is but a mere ſcare-crow. In no country in the world, perhaps, are perſons in authority ſo deſpotic as in the Spaniſh colonies, and when we know with what rapidity ſome of them make fortunes, we cannot deny that there is no obſtacle that the love of gain does not ſurmount, and that, as has been often ſaid, the want of delicacy itſelf procures the means of expiating the fault which it cauſes to be committed. The public officers certainly recollect the reſidence, but it is to intimidate thoſe whom they might fear, to gain their ſuffrages, or at leaſt purchaſe their ſilence: in a word, there is a league between all perſons in place, even becauſe they are ſubjected to a cenſure, long degenerated into a vain formality. An angel from on high muſt deſcend to preſide as judge at the reſidence of thoſe who find the means of fattening in a country where every thing wears the aſpect of miſery, and heaven refuſes this uſeful miracle to the Spaniſh territory, where the men in power ſometimes act as if they were well convinced that the penal inquiſition which awaits them, is no more, than a chimera that it would be childiſh to fear.

Let us here finiſh the picture of the adminiſtration of the Spaniſh colony, in which many perſons will yet find much to wiſh for, but which it would have been

impoſſible to extend, without entering into particulars that would lead us too far. This picture, ſuch as it is, will ſuffice, to give the reader a juſt idea of that adminiſtration, and enable him to conceive how even the nature of the means muſt often be a bar to the expected effets, becauſe the paſſions of men have been left out of the account; and finally to prove, which I am particularly deſirous ſhould be attended to, that the adminiſtration of the French colonies has been framed, in many of its parts, after the model of the firſt ſettled colony in the New World.

But, the preſent ſituation of Spaniſh St. Domingo, which was the prototype of all the ſugar and ſlave colonies, no longer allows it to claim its authority. Poverty and miſery have taken poſſeſſion of its fertile ſoil, and were it not for its relations with the colonies ſurrounding it, it would hardly exiſt: the muſt ancient eſtabliſhment in America would, perhaps have been totally abandoned by the deſcendants of thoſe who founded it.

The principal relation ſubſiſting between the two colonies, that which is moſt advantageous to both, is the trade in cattle. To give a juſt idea of it, I muſt refer to what will, in ſome meaſure, be an anticipation of the deſcription of the French part; but as I am going to treat of what is common to the two nations, this can be no inconvenience.

I have ſpoken of the rapidity with which the quadrupeds, tranſported from Spain to St. Domingo, multiplied in the iſland, and every thing related by the hiſtorians concerning the trade in hides, ſuffi-

ciently proves that the propagation of horned cattle was aſtoniſhingly rapide. They, beſides, inform us, that great numbers of animals were become wild, and it is eaſy to imagine that the decay of the colony muſt have augmented the number, and that immenſe ſpaces becoming the quiet aſylum of theſe animals, their multiplication muſt be beyond all idea.

It is, then, clear, that when the firſt French ſettled down at St. Domingo, the iſland was ſtocked with wild oxen and horſes. The name of Bucannier is yet well enough known to make us remember that their only employment was that of hunting the oxen, their only ſubſiſtence, the fleſh that hunting procured, and their only trade, the traffic in the ſkins of thoſe animals.

Theſe firſt French ſettled along the coaſt, whence they ſet out for the chace and whence they could, by ſea, fly from the purſuit of the Spaniards, when not in a ſituation to reſiſt. Beſides, this ſituation was the only one that ſuited their trade, or that could, indeed, render it practicable. A ſpot of about a hundred, or a hundred and fifty, fathoms in extent, by two or three hundred deep, was ſufficient for each, becauſe a neighbour was then a companion for the chace and a comrade in war. But the very profit of the chace rendered it leſs eaſy, and as men deſtroyed faſter than nature propagated, the animals felt a conſiderable diminution.

This, together with the hints of Ogeron, brought on the cultivation of tobacco, with which the coloniſts were diſguſted by the vexations of monopolizing com-

panies. Population was advanced, the taſte for the chace and its reſource, were weakned, the French colony languiſhed, till revived by the uſeful cultivation of the indigo. Every one wiſhed to have negroes, and augment his lands; and it was at this epoch that one began to acquire the land of another to augment his own portion. Now, too, it was that grants were aſked for, which formed what was called the ſecond *ſtory*; that is to ſay, a ſecond line of tracts behind thoſe which joined on to the coaſt.

The ſucceſs of the indigo, the increaſe of the population and that of the number of negroes, produced by thoſe carried away, in pretty conſiderable number, from Jamaica, when Ducaſſe attacked that iſland, gave the firſt notion of eſtabliſhing ſugar-plantations. Theſe gave a new value to the lands, and requiring larger tracts than the indigo plantations, ſeveral ſmall ones were united and became the property of one perſon. He who had ſold his lot on the coaſt, carried his induſtry to the ſecond, third or fourth line, and ſucceſſively towards the interior parts of the colony.

Here, where I take a rapid ſketch of the progreſs of the french colony down to the end of the ſeventeenth century, I muſt add, that a want of ſubſiſtence began to be felt. There were yet wild animals, but they fled back as man advanced, and the leſs were killed as the number of hunters daily decreaſed.

The chace was extremely deſtructive, becauſe almoſt all the animals that the hunters came up with they killed, and this was another cauſe of the diminution of this reſource.

Finally, as early as 1685, the French coloniſts were obliged to have recourſe to the Spaniards, who, become herdſmen by neceſſity and by a ſort of natural indolence, had hattes, the produce of which they brought into the French colony for ſale. It was naturally conceived, that if raiſing cattle was beneficial to the Spaniards, it would be equally ſo to the French. Accordingly hattes were formed, and with the more eagerneſs as the Spaniards themſelves deſtroyed the wild animals near the French part, in order to keep the hunters from among them. MMrs. de Saint-Laurent and Bégon, adminiſtrators-general of the French iſlands, being come to St. Domingo in 1684, had a good deal of influence in this meaſure; they even perſuaded the hunters to ſend cattle to the windward iſlands, and there were actually ſome cargoes ſent thither from St. Domingo.

The eſtabliſhment of hattes began in the northen part, and, for even a long time there were none in the other parts. Mr. de Franqueſnay, lieutenant of the king, gave, in 1685, the firſt example of a French hatte, on a tract which he poſſeſſed in the ſavana of Limonade, not far from the place where he was killed in a battle with the Spaniards, in the month of January 1691. MMrs Robineau and Falaiſe, his neighbours, imitated him, as alſo many other planters, in 1686 and 1687. They bought their ſtock in the Spaniſh part, and paid for each cow and calf as high as twenty five dollars. The Spaniards already furniſhed the cattle conſumed in the northen part, in ſmall

quantity it is true, but this fact proves the penury of the French colony, or, to ſpeak more correctly, the difficulty there was of turning the chace to good account.

All the hattes in the dependency of Limonade were deſtroyed at the time of the invaſion of the ennemy, in 1691 and 1695; and if ſome of the cattle eſcaped, they fled to the woods.

After theſe diſaſters, and at the peace of Ryſwick, ſugar plantations began to be formed. In 1698 there were three in the northen part, the only one that then poſſeſſed any. Mr. de Charitte, the governor of the Cape, arrived there the ſame year, excited the coloniſts as much as poſſible to form hattes. It was in conſequence of his preſſing ſollicitations that Mr. Ducaſſe granted the ordinance of the 20th January 1700, which enjoins on all thoſe who have obtained grants for hattes, to have on each at leaſt a hundred head of cattle in the ſpace of ſix months, on pain of forfeiture of the land. At the expiration of that term, the lands, on which the conditions had not been fulfilled were actually taken back. In the *raques* of Limonade, a good deal of this land was granted alſo at Caracol and Jaquezy, for the raiſing of cattle; and Mr. de Charitte himſelf formed a hatte at Jaquezy. The hattes became more and more numerous, as the land advanced from the ſea, and extended even towards the banks of the Maſſacre; ſo that, in 1712, there were, between Limonade and that river, more than ten thouſand head of cattle.

This ſucceſs, which threatened the Spaniards with the

loſs of an avantageous branch of trade, was the thing that moſt enraged them, when, thoſe of St. Yago came to commit murders in the neigbourhood of the river Maſſacre, under the pretext of vengeance for the cattle that had been ſtolen from them. In ſpite of their inroads, however, there were more than fourteen thouſand head of horned cattle in the extent juſt mentioned, and an ox was already ſold for about three dollars; but the horſes, whether for travelling or for mounting the militia, were almoſt generally furniſhed by the Spaniſh part. The Spaniſh brought alſo the mules for the ſugar manufactures, where they are juſtly preferred to horſes. In 1716 there were already a hundred manufactures, though there was not one in 1685; and the greateſt part of the mills belonging to them were turned by cattle. A mule coſt as high as forty dollars.

Thus the hattes which had been more numerous than the ſugar plantations, ſince there was ſtill forty of the firſt in the northern part before 1712, were ſoon inferior in number. The profits of cultivation, compared to thoſe of raiſing cattle, were ſo much the greater, as the herdſmen conſidered the effects of their negligence or ignorance as ſo many inherent evils belonging to the eſtabliſhment of hattes.

In this light it was that they looked upon the loſs of a great part of their cattle which became wild, or *vagabond*, to uſe their own term, while, in reallity, they ought to have imputed this to their having commited the care of their hattes to a number of

negroes,

negroes, ſo much leſs ſufficient to keep and aſſemble the cattle as they had not, like the Spaniſh herdſmen, horſes to aid them in their purſuit. Theſe *vagabond* cattle became the game of the hunters.

But, another circumſtance had a fatal influence on the hattes of both nations; I mean the management of ſlaughter-houſes.

From the time that the coloniſts ceaſed to be ſcattered along the coaſt, and to find, for themſelves, a ſource of ſubſiſtence in the chace; as ſoon as diſtinct and parochial ſettlemens were formed, there were places appointed for the ſale of meat. Under the pretext, true or falſe, of ſecuring their utility, the police, as it is called, of theſe places was regulated; and a duty or obligation impoſed of furniſhing what was neceſſary for conſumption, became the object of a privilege. It is rare, that he who can refuſe does not put a price on what he grants, and before the beginning of the preſent century, the privilege of the ſlaughter-houſes, at firſt ſubjected to a public adjudication, became venal. I have proof, that before 1700, the ſlaughter-houſes were become a little patrimony to the ſtaff, I know not in virtue of what right, if not of that which we ought to bluſh at naming.

In 1702, the ſlaughter-houſes at the Cape were farmed for five hundred dollars. Thoſe of Leogane for the double of that ſum, and thoſe of Petit-Goave for one hundred and twenty. The governor of the colony took half the whole to himſelf, the governor of the Cape, the quarter part of that of the Cape

ſlaughter-houſes, and in the other places this quarter went to the lieutenant of the king. After theſe the major took an eighth, and the remaining eight was divided between the ſub-majors. The licence for taverns was alſo an income for the ſame perſons, to whom theſe inſtitutions owed their riſe, inſtitutions more worthy of the invention of under farmers of revenue than of military officers.

In 1704, the ſame tax exiſted, notwithſtanding the providing of proviſions was daily more difficult, and if, for a moment, St. Domingo had been capable of furniſhing ſome cargoes of cattle, it was now but too clear that its reſources where no longer equal to its wants. But an obſervation like this was not to be made by the ſtaff officers themſelves; and nobody would or dared do it.

While thoſe who ought to have thought about nothing but the general intereſt, thus collected ſhameful and at once pitiful fees, the graziers themſelves injured their eſtabliſhments by keeping packs of dogs, which threatened to become as deſtructive as the ſame animals had been in the Spaniſh part. In 1704, Mr. Auger was obliged to iſſue two ordinances, one forbidding to keep dogs in the hattes, and the other forbidding the chace near the hattes, the cattle belonging to which were too often the victims of the imprudence, or of ſomething leſs excuſable, of the hunters.

In 1705, the farming of the ſlaughter-houſes in the northern part brought in more than five hundred dollars, that of Leogane and the reſt of the colony

ſtill more, and in 1710, when an ordinance of the adminiſtrators renewed the prohibition of hunting in the vicinity of the hattes, and preſcribed to the inhabitants living near them to fence in their poſſeſſions, that the propagation of cattle might be the better ſecured, the amount of the ſlaughter-houſes was near two thouſand dollars. In 1711, the intendant (for there had been one appointed ſince 1703) required, by an ordinance, eight French livres for each head of cattle killed in the ſlaughter-houſes of Port-de-Paix.

In order to do without the help of the Spaniards, the hattes ſhould have been multiplied; but to reſiſt the Spaniards, the inhabitants muſt be multiplied, which did not agree with the ſyſtem of the hattes, which neceſſarily ſuppoſes ſcattered habitations, and large tracts where there are only cattle. The hattes were nearly given up in the determination that was taken, when, by the ordinance of 21ſt June 1711, the adminiſtration granted for cultivation, all the land from Limonade to the river Rebouc. In truth, the ſavanas were reſerved for the hattes, but this reſervation ſhowed plainly that they had not the preference, and I have ſaid that then, the produce of a ſugar or indigo plantation led no one to prefer to them that of a hatte. There was, indeed, an ordinance of the king in 1713, preſcribing that cattle ſhould be put on the hattes and menacing with forfeiture; but theſe were mere words, ſince, on taking theſe lands, they muſt be granted either for cultivation, which deſtroyed the

hatte, or for a hatte, which changed the proprietor only and not the opinion.

During this, the farm of the ſlaughter-houſes continued ſtill to augment by degrees, and, as if this diſaſtrous tax was to be accompanied by the aid of all thoſe whoſe duty ſhould have rendered them the cenſurers of it, the two ſuperior Councils of the colony, united in colonial aſſembly in 1715, reckoned among the articles which ought to compoſe the *octroi*, the tax on the ſlaughter-houſes and licences on taverns valued together at the ſum of two thouſand dollars. It was believed, without doubt, that much was done in depriving the officers of the ſtaff of this profit (which, however, the intendant had not dared to do attempt, though the miniſter had preſcribed it to him the 14th April 1706), without conſidering, that a change in the application, a change that the ſame letter of the miniſter had alſo pointed out to Mr. Deſlande, produced no change in the onerous impoſt itſelf.

At the end of the ſame year 1715, the adminiſtrators took up all the lands of the hattes of Bayaha and Limbe, which were not eſtabliſhed; but what ſerves to prove that the proprietors were not much puniſhed thereby, the adminiſtrators were obliged to repeat the ſame, in 1717, on the grantees ſettled ſince 1715 on the ſame lands.

Beſides, as there were ſome old grants of hattes, which bore that they ſhould not ſtand but upon condition of cultivating ſome part of the land, if fit for

it, there were to be found coloniſts, who, themſelves, preſſed the taking up of their hattes and who appeared again, either by themſelves or others, to interpoſe and receive the grants intended for cultivation.

Some formed miſerable ſettlements of hattes, and actually ſold the beſt part of their lands to their neighbours, who put it under cultivation. Others more bold, or better protected, publickly ſold, what they had obtained gratis and for another purpoſe, or elſe they formed ſham partnerſhips, the real object of which was to turn their land into culture. In ſhort, things were in ſuch a ſtate in 1716, that all the ſlaughter-houſes of the north were furniſhed by the Spaniards, and yet about three thouſand head of cattle a year were conſumed there. The only reſource left in the French part was that of the Savana of Limonade, or rather of the portion which there formed a common.

The ſame inattention appeared in the weſtern part. As early as 1703 the Spaniards alone furniſhed not only the ſlaughter-houſes but the manufactures alſo. In vain Mr. de Galiffet, coming, in 1702, from the Cape to Leogane, and having admired the ſavanas of the Mirebalais, had endeavoured to cauſe hattes to be formed there, and even entered into partnerſhip with an inhabitant of the place for the eſtabliſhment of one, example and advice were thrown away.

The Spaniſh preſident, who was undoubtedly ſtruck with the increaſe of the trade in cattle of the colony committed to his care, wiſhed to cramp it, or, at leaſt, render it lucrative to himſelf, in impoſing a duty on ſuch as were taken into the French part; but the

Spaniards near the frontiers, particularly those of St. Yago, rose in a sort of revolt. The movement was even so considerable, at the beginning of 1721, that the French governor thought it was owing to another cause, and calculated to hide views hostile to his territory. The count of Arquian, governor of the Cape, ordered an armed force to the frontier, and the president, to hide his avarice, pretended that the revolters of St. Yago had an intention of delivering that town up to the French. The end of all this was, however, he was forced to renounce his projected tax.

But this dependence for a supply of cattle, had not hindred the revenue officers to exercise their genius on the farm of the slaughter-houses, as soon as it was subjected to it by means of the *octroi* of 1715. That for the Cape brought in seven hundred and fifty three dollars in 1720; in 1725, one thousand and twenty three dollars; and in 1728, it rose to seven thousand eight hundred and twenty dollars; that of the part of Leogane to twelve hundred; forming a sum, really enormous for that epoch, of more than nine thousand dollars, though since 1726 the sale of hogs was no longer included in the farm for the Cape.

The increase did not end here; in 1732 the farm produced, for all the colony, forty thousand French livres, and in 1734, it produced more than forty one thousand for the Cape only. The hattes followed the inverse progression. An ordinance by the chiefs, dated 15th December 1731, renewed the dispositions of 1st. December 1710 against the hunters as well as

againſt thoſe whoſe hedges and fences in the neighbourhood of the hattes were not kept in repair. The evil ſtill increaſing, an other ordinance, of 13th December 1732, repeated what I have juſt recited, and of which this repetition itſelf was a ſufficient proof of the inexecution. Something more was thought to be done by inſerting in the latter, exemptions from reviews and corvees for the herdſmen.

Horned cattle were not alone wanted, a ſcarcity of mules alſo for the manufactures was ſeverely felt. The diſlike that the Spaniards of the iſland have ever ſhown to the breeding up of this animal, and the droughts which, ſince 1739, become ſtill more and more ſenſible, forced the coloniſts to go for mules to the Spaniſh coaſt; that is to ſay, to the coaſt of the Spaniſh continent in the gulph of Mexico, in imitation of the windward iſlands, which experienced the ſame ſcarcity.

However, as if the farming of the ſlaughter-houſes had been independent of all events, it ceaſed not to be augmented. I ſhould already have ſaid that, ſince the beginning of the century, it had been a rule to ſubject the farmers to an obligation of furniſhing the neceſſary meat, as well for the conſumption of the troops as for the long liſt of thoſe called the privileged, on account of their employments, at a price at leaſt a quarter part under that fixed on for the public. There were even ſome individuals of the ſtaff, to whom a certainty quantity of meat, ſmall indeed, was to be delivered gratis. Thus the people ſupported

the diminution in the price of what was delivered to the troops and the privileged perſons, and beſides this the tax of the farm and the profits of the farmer, which the latter always calculated in proportion to what he was obliged to have out; that is to ſay, the people ſupported an impoſt which increaſed rapidly, whithout any account being kept of the increaſe of this charge, and they had reſerved for them, as a recompence for ſuch a ſacrifice, the right of going to market to take the refuſe of thoſe who paid leſs than themſelves.

In 1740, the farm amounted to one hundred and forty ſeven thouſand livres of the colonies, ninety thouſand for the Cape only, thirty for Fort-Dauphin, and twenty ſeven for the part of Leogane. Every body applauded, at leaſt every body in the happy catalogue of the privileged, a catalogue which, being drawn up ſo as to place every one of the elected perſons according to his rank, ſerved alſo as the ceremonial of the ſervants who went to the market, and for the butcher, who was well informed that each of them muſt be ſerved according to the place his maſter occupied in the hierarchy.

Nevertheleſs, in the ſame year of 1740, the farmer of the ſlaughter-houſes in the weſtern-part, being incapable of fulfilling his engagements, and the ſupply of meat having ceaſed, it became abſolutely neceſſary to permit, on the 11th Auguſt, every one indiſtinctly to furniſh meat, with the little tax, however, of a dollar for each head of cattle killed; and the 16th of

ſeptember following hey ſuperſeded his leaſe for the 15th march 1741, a time to which this farmer was to be obliged to ſupply the troops and town of Leogane only. But when this leaſe was to be renewed, the farm obtained a new ſuffrage, which ſince had a fatal effect.

The Marquis of Grandara-Réal, appointed preſident of the Spaniſh part, arrived at the Cape in 1741. Informed that the French raiſed, for their own profit, a tax on the conſumption of the ſlaughter-houſes, the ſupplies for which were drawn from the Spaniſh part, it appeared to him that this impoſt belonged, and much leſs illegitimately, to the treaſure of the king of Spain. In order to find an excuſe for giving it this direction, he held up the pretext of a drought which had continued for two or three years, and expreſſly prohibited, in the ſame year 1741, any ſupply of cattle to the French colony.

This prohibition produced a ſcarcity ſo much the more general as the drought had beſides diminiſhed the reſources in the French part. They were, indeed, very inconſiderable, ſince a letter of the king, of the 19th of June 1741, to the adminiſtrators, preſcribed the means, which at Verſailles were looked upon as extreme, but abſolutely neceſſary, of pronouncing the taking up of the lands of the unſettled hattes. It was, then, neceſſary to open a negociation with the Spaniſh preſident, who lengthened it out for ſeveral months, and who at laſt, was good enough, by dint of ſupplication from the marquis of Larnage, to

grant the ſupply of two hundred head of cattle each month, to be divided between the northen and weſtern part, with a promiſe to augment it with the increaſe of the cattle in the Spaniſh hattes. But the preſident added, in order to induce the court of Spain to authorize this *toleration*, he thought it indiſpenſable to lay a duty on the cattle ſupplied. This he fixed at five dollars a pair, making then twenty French livres. Not content with this, he required that no cattle ſhould leave the Spaniſh colony, but by the agency of two Frenchmen named by the governer-general, one for the north and another for the weſt; and theſe agents were to bargain with commiſſaries named by the preſident.

Theſe were hard conditions: they had, firſt, a very bad effect, that of changing into a diplomatic negociation in ſome ſort, what had 'till then been, and which was ſtill in reality, nothing more than a commercial operation. They evidently augmented the price of cattle by the amount of the tax, and made the chief of the Spaniſh colony doubly the maſter of the price, ſince he had the choice of commiſſaries for the ſale, and the power of increaſing the impoſt. Mr. de Larnage did not pretend that this treaty was not a ſhameful one; he thought, however, he had avoided the humiliation, in confining himſelf to the nomination of the agents, who of courſe muſt be the farmers of the ſlaughter-houſes ſince there were ſuch, and to leave them in the neceſſity of reſponſibility towards the preſident; but he was obliged to promiſe perſon-

ally to cauſe attention to be paid that there ſhould be no cattle clandeſtinely brought in.

Thus it was that the French colony confeſſed publickly, that their negligence and a calculation at once avaricious and falſe, had reduced them to a dependence for an article of the very firſt neceſſity, and the public, long expoſed to the monopoly of the farmers, were now, beſides, ſubjected to the arbitrary will of the preſident. It ſeemed, that the Spaniards, to whom the ſale of cattle was an only reſource, were extremely generous to the French colony, and that the latter owed them a tribute for their pretended privations.

As if to add to ſo many croſſes and contrarieties, and to the firſt errors of government, the miniſtry fell upon the adminiſtrators of the colony, reproaching them for the permiſſions they gave for the purpoſe of bringing horſes and mules from the Spaniſh main, though theſe animals were neceſſary even to acquire wherewithal to pay the expences of the ſlaughter-houſes, and though they were a great means for bringing to perfection thoſe articles of produce which ſerved to augment the riches of the nation. I am, however, far from pretending, that the complaints of commercial people with reſpect to the abuſes that this commerce covered, were without foundation; but for once, it was ſuſpected at Verſailles that they were exaggerated, and in place of prohibiting a neceſſary means becauſe there were inconveniences attending it, the court was content to watch over the contraband trade, which moſt certainly was not carried on by thoſe

who wanted horſes and mules for their manufactures.

The Spaniſh preſident kept up, in 1744, the ill will which he had manifeſted; in this year, ſo much the more unfortunate for the French coloniſt as it was that in which the maggot, of which I have ſpoken relatively to the cattle in the Spaniſh part, began their ravages in the French territory. The preſident was continually complaining of the unfair bargains made as to the ſupply granted for the weſtern part, and to quiet his ſuſpicions and avoid his menaces, the French adminiſtrators appointed, the 20th July 1744, a commiſſion to examine into the conduct of that agent and the partners of his widow ſince his death. In ſhort, let any one judge of the trouble by the following fact: the farm of the ſlaughter-houſes of the weſtern part was adjudged for three years, the 4th November 1745, without any retribution, and in giving the farmer to hope for the hundred oxen *per* month which came to him according to the promiſe of the preſident, whoſe time of augmentation was not yet arrived, though more than three years had already paſſed ſince the pormiſe was made.

Without doubt the augmentation at laſt took place, ſince, in 1750, the farm of the ſlaughter-houſes of the North amounted to a hundred and twenty two thouſand five hundred livres of the colonies, and thoſe of the Cape only were adjudged on the 9th of December 1752, at eighty thouſand livres. In the Weſt, an epizootie had juſt deſtroyed the cattle at the Cul-de-Sac, and with them the hopes of a farm. The leaſe

of the three years, from 1755 to 1758, were again without profit, as well as that of the two years following its expiration; but I have a return that proves, that for the three years 1753, 1754, and 1755, there was, to the farmer of the Cape, a net profit of one hundred and ninety two thouſand ſeven hundred and ten livres, which was almoſt equal to the amount of the eighty thouſand livres which he paid annually for his farm.

Since 1741, the date of the letter of the king which I have cited, I find no more mention of hattes till the 28th December 1751, when an ordinance of the adminiſtrators grants an exemption from corvees, reviews and guards, to the majorals or proprietors of hattes, and this encouragement was given to no purpoſe. The threat of taking up the lands, contained in a letter of the miniſter of 8th September 1754, and renewed in that of 4th April 1760, had no more effect than the incitations of 22nd May 1762, in favour of a ſort of eſtabliſhment which has always be oppoſed by the ſuperior profits attending cultivation, in a colony where the latter is even become fatal to the hattes, ſince the ravages of the cattle have augmented with the negroes employed in cultivation.

At laſt arrived the epoch of the family compact. It was according to the reſpective orders of the courts of France and Spain, that Mr. de Fontenelle, commandant of the artillery of the northern part, and Don Ignace-Caro de Oviedo, lieutenant colonel, and major of the Spaniſh part, choſen by the chiefs of the two colonies, made, at Santo-Domingo, the 21th

July 1762, a treaty which contains, in one of its four objects, the ſtipulation for a ſupply of cattle. We there find, in fourth the article: Seeing that the French ſtand in need of meat, the Spaniards will furniſh them with it, as well for the preſent garriſon as for the troops expected from Europe, during the war, and *without eſtabliſhing a precedent for the future*, eight hundred heads of male cattle eachs month, and more, if the ſituation of the hattes will permit of it; of which ſix hundred for Cape François, taken from Daxabon, Saint-Raphael and other neighbouring places, and the remaining two hundred for the reſt of the colony, taken from the frontier of Neybe and adjacent places.

The price of theſe cattle is fixed, by treaty at thirty five dollars *per* macorne, or pair, the cattle being three years old.

Such was the influence of the family compact and of the letter written by the *bailli* of Arriaga, miniſter of Spain, to the marquis of Azelor, the preſident, the 3rd October 1761, in which he tells him that the intention of his catholic majeſty is, that the places and ſquadrons of the French, ſhall receive all poſſible ſuccour in the war againſt the Engliſh, and that he permits cattle to be ſent out of the colony untaxed, giving every liberty to the graziers, without any other precaution than that of not leaving the Spaniſh part unprovided.

The truth, however, is, that the tax of five dollars impoſed by the marquis de la Grandara-Real, in 1741, was not taken off and the preſident d'Azelor,

thought he had changed the nature of it, in ſaying that it ſhould be paid by the ſeller, a declaration covering the moſt profound inſincerity, or the groſſeſt ignorance of the moſt ſimple principles of commerce, according to which it is well known, that every tax on articles of the firſt neceſſity, muſt finally come from the conſumer.

Towards the end of November 1762, Mr. Bertrand commiſſary of war, arrived at the Cape, ſent by the king to execute ſeverals commiſſions with the Spaniſh preſident, and particularly that reſpecting a ſupply of cattle. Aided in his miſſion by a letter from the bailli d'Arriaga, he went to Santo-Domingo in the month of January 1763. He endeavoured to increaſe the monthly ſupply of eight hundred heads of cattle to a thouſand; but the preſident poſitively declared, by his letter of 23rd April following: 1°. that he would make no alteration in the original number, and even that it ſhould not ſerve as a precedent either againſt him or his ſucceſſors; 2°. that the price ſhould be paid according to the value of the Spaniſh money in the Spaniſh colony, which then made a difference of twenty *per cent* in dollars; 3°. that the cattle ſhould quit the colony at one of the three guards of Daxabon, St. Raphael and Cahobas (the Mahoganies) or Seybe; at all which places the *ſeller* ſhould pay five dollars tax for each pair (becauſe the French purchaſer was ready to reimburſe him); 4°. that the French governor ſhould ſuppreſs the little ſlaughter-houſes, eſpecially in places where there were no troops, in order to diminiſh the conſumption.

During theſe tranſactions the miniſter wrote to the adminiſtrators, the 27th Auguſt 1763, that it was neceſſary to oblige all the inhabitans to take a particular care of their hattes and ſwine yards, and the farmers of the ſlaughter-houſes to collect ſtock in the lands which ſhould be granted them in the mountains. The miniſter added, beſides, that, to arrive at his deſirable object, he had juſt requeſted from the court of Spain the permiſſion of fetching cattle from the eaſtern part of Cuba. Another letter, of the 2nd of November following, ſays that the king of Spain has conſented to favour as much as poſſible the purchaſe of cattle in the Spaniſh part, and has declared that, if the fears of ſmuggling prevented him from permitting cattle to be brought from Cuba, he would grant a ſupply from Porto-Rico. In conſequence, the miniſter ſent a ſchedule of the king of Spain for the preſident of Santo-Domingo, in order to prevail on him to favour the ſupply, and he afterwards aſked for explanations as to what might be done with reſpect to the offers of a ſupply at Porto-Rico.

Theſe new orders of the court of Madrid brought to the Cape Don Franciſco Pepin Gonzalez, treaſurer of Santo-Domingo, furniſhed with powers from the preſident d'Azelor, and, on the 22th of May 1764, he made a new treaty with the count of Ornano, a colonel of infantry, having powers from the count d'Eſtaing.

In this treaty it was agreed, that according to the ſchedules of the king of Spain, of the 3rd October 1761, and 23rd April 1762, and 27th October 1763,

which

which permitted cattle to be ſent from the colony to the French part, free and exempt from all impoſition whatever, whithout exacting any extraordinary toll, and without any other precaution than that of not leaving the Spaniſh colony unprovided; that the French might freely purchaſe cattle by private bargain with the Spaniards, without any impoſition on the ſellers or buyers, except that which might be fixed on by his Catholic Majeſty; that the taking up of the cattle, which could be done only by the way of Daxabon, St.-Raphaël and the Cahobas or Seybe, ſhould be conducted only by drivers, bearing permits from the Spaniſh agents, under pain of confiſcation and two years impriſonment.

This treaty produced an order from the preſident, the reſult of which was a publication made in the different commands, or diſtricts of commandants, and eſpecially in that of Daxabon, on the 6th December 1764. It announced to the Spaniards the liberty they had to ſell their cattle to the French, in taking a permit from the commandant of the place, and in paying the royal duties; to wit; ten French livres for every ox or cow, three livres for every hog, dead or alive, and twenty for each beaſt of the horſe or mule kind, *all under pain of death and confiſcation of the property of every infractor.* There was too little agreement between this ordinance and the treaty of 22nd May preceding for Mr. d'Eſtaing not to remark it to the preſident d'Azelor, who anſwered only

that the duties ſhould be depoſited 'till orders from his court.

Let us return to the farm of ſlaughter-houſes. The colonial aſſembly of June 1764, the only one of all thoſe aſſemblies, in which there was a ſerious examination of ſeveral matters; that in which a magiſtrate (*), who has even been vexed for having been often in the right, has given true light on many principles of the colonial adminiſtration, ſhows, on its journals, very juſt ſtrictures on the uſe of farming the ſlaughter-houſes. But the neceſſity of completing a conſiderable impoſt for the firſt year following a diſaſtrous war, the fear of making to ſudden a charge in a thing of the firſt utility, were reaſons for continuing the farm of the ſlaughter-houſes for five years, the end of the new impoſition, and its produce was reckoned at two hundred and thirty two thouſand livres. It is well known, that this colonial aſſembly was put, by a powerful authority, on the ranks of things not yet arrived at perfection, and if ſome of its advice was taken with reſpect to the farm of the ſlaughter-houſes, in the aſſembly which replaced it in form, it was in regard to the price, and not to the wiſh and plan of aboliſhing it.

The 11th december 1766, a new treaty was made

(*) Mr. Deſmé Du buiſſon, a creole of St. Domingo, attorney-general of the Council of the Cape, died counſellor of the Parliament of Paris, and honorary counſellor of the two Councils of the colony.

between the preſident d'Azelor and Mr. de la Valtière, then major of the regiment of Foix, empowered by the prince of Rohan. The 5th article only relates to cattle, and is as follows:

„ Though the time fixed by the treaty of 1762, as „ far as relates to horned cattle, is already expired; to „ give the prince of Rohan and the French nation, a „ proof of the pleaſure I take in being uſeful to them, „ I agree for the preſent, and 'till the king my maſter „ ſhall order otherwiſe (without eſtabliſhing a prece- „ dent, rule, or obligation, to the governors, my ſuc- „ ceſſors), that the butchers or purveyors for the „ French, ſhall come to the Spaniſh hattes, to buy „ the horned cattle that they may want; and as to „ duties, no more than three dollars ſhall be paid for „ each pair taken out, in lieu of five dollars, or one „ dollar and a half, in lieu of two and a half, for „ each head of cattle, ſuppoſing that they are in flitches „ (ſalted and dried in the ſun); and that whatever „ dealer in the ſaid cattle who ſhall be found to drive, „ or cauſe to be driven, without a paſs-port from the „ governor or commandant of ſome of the poſts on „ the frontier by which the cattle is to paſs, ſhall be „ ſtopped, and his herds confiſcated. „

The 25th March 1769, the ſame preſident d'Azelor, who has been in that poſt 13 years, and who ſeemed, notwithſtanding his profeſſions of attachment, to think about nothing but rendering a ſupply of cattle to the French part difficult, made a regulation by which no cattle could be taken out in future except

in virtue of a permit coming directly from himſelf, and not from the officers of the frontiers whom he forbade to give any more. To obtain this permit, he ordered the Juſtices to draw up annuel returns of all the hattes in their juriſdiction, ſo as to make the proprietors known, the quantity of their cattle, the portion neceſſary for the conſumption of the place, that of the contingent to be furniſhed to the ſlaughter-houſes of the capital, and that which ought to be preſerved for propagation, ſo that he might be certain not to permit more than the ſurplus to be ſent to the French colony. To theſe permits which were to indicate the proprietor, the mark, the driver and the number of cattle, muſt be annexed the acquittance of the tax of five dollars a pair, paid in to the royal officers, and when the cattle were gone, the permits were to be re-delivered to the Juſtices of the place whence they had been taken. Confiſcation was the penalty for every kind of infraction, and the Juſtices declared reſponſible for the execution of the prohibition againſt killing heifers, and ſubjected to an account of this part of their functions at the viſits and the reſidences.

Theſe ſhackles, joined to other motives, induced Mr. de Vincent to make a journey to S. Domingo, to the preſident d'Azelor, with whom he made a new treaty on the 4th June 1770; but the replacing of this preſident by Mr. de Solano, in 1772, created many other difficulties, the cauſe of which we muſt to ſpeak of.

Never was a power ſo jealous as Spain of the pre-

ſervation of its own commerce, and I have ſhown, that there never was one that carried its precautions againſt foreign commerce in its colonies to ſuch a length. Almoſt as ſoon as America was diſcovered, Spain began to confine the commerce of it to one only ſpot, and this was the primary motive of the eſtabliſhment of the chamber of contractation of Seville, becauſe it was this city that obtained this immenſe advantage. But nature having placed an inſurmountable bar to the exerciſe of this privilege, in hindering large ſhips from aſcending the Guadalquivir as far as Seville, Cadix profited by its ſpoils, and became the centre of the commerce of the Spaniſh Indies.

In order to aſſure the prohibition of theſe latter from the interpoſition of foreigners, the ſhips for the colonies ſailed at ſtated times, and by the means of fleets or galeons, in which a watchfulneſs, characteriſtic of the nation, rendered all kind of fraud nearly impoſſible, ſeeing the difficulty there was of eſcaping it, as alſo the ſeverity of the penalities. Things continued thus till 1739, when the fleets were replaced by regiſter ſhips, taking their name from the neceſſity of declaring and entering on a regiſter, all they take in and unlade, and becauſe their officers are choſen by agents of the crown,

This manner of providing the colonies with neceſſaries, and of bringing their produce to the mother-country, was common to St. Domingo with the others, as long as it had any commerce; but when it fell into decay, it was rare, and as by chance that a regiſter-

ſhip came there, and even then made but ſhort ſtay, without taking in or diſembarking any thing; ſo that, had it not been for foreign aid, the coloniſts would have periſhed in want. From the French part in particular the Spaniſh colony received the greateſt quantity of neceſſaries, and the ſupply of cattle was a means of exchange always ſure, and bottomed on mutual convenience. The court of Spain, wiſhing in ſome ſort to revive St. Domingo, fell on the means the leaſt calculated for the end propoſed, that of creating, in 1755, a company, which took ſometimes the name of the city where the merchants compoſing it reſided, and ſometimes that of the province in which that city is ſituated; hence its was called, the *Company of Barcelona*, or the *Company of Catalonia*. But the privilege was itſelf ſubjected to ſo many difficulties, that St. Domingo and the other places included in it, received no kind of help from the company.

The 16th October 1765, a decree adopting juſter meaſures, but entirely new to Spain, permitted ſeveral ports of the kingdom to trade to the colonies; but that of St. Domingo was ſo weak, that it derive no advantage from this conceſſion. It continued to languiſh, when, in 1771, the count of Solano, then captain-general of Carraca, was removed to the preſidency of Santo-Domingo. He quitted a colony where a company exerciſed the moſt odious monopoly, and arriving in another, he found before him the agents of the company of Catalonia, who where there for the

purpoſe of collecting information. As a governor extremely anxious to promote the intereſt of the mother-country, he made theſe agents promiſe to ſend ſix ſhips annually into the colony, and engaged on his part, to ſecure to them all the advantages of its commerce. There was but one means exiſting, and that was to hinder the Spaniards from exchanging (as they had done for near a century,) in the French part, the produce of their cattle for European merchandiſes, ſuch as linens, ſtuffs, wine, flour, ſilks, hats, and other uſeful articles, whether of ſubſiſtence or wearing apparel; and the count de Solano, reſolved on employing this means. In conſequence, he publiſhed, in January 1772, an ordinance forbidding any Spaniard, on pain of impriſonment, to conduct cattle to the French part, and to bring merchandiſes thence. He obliged the coloniſts to obtain from him a permit to ſell theſe cattle at all, which was to be done in the colony, where the buyer was to bring money only in exchange.

This firſt effect of this meaſure was a ſcarcity in the French ſlaughter-houſes, and a ſcarcity ſo much the more ſeverely felt as a conſiderable drought had already rendered meat extremely dear. However, even this drought itſelf produced a momentary relief, though eventually very coſtly to the colony, as it forced the proprietors of manufactures to ſell many of their cattle. The conſumption of freſh meat was redu- by more than one half. All theſe circomſtances led certain of the Spaniards to carry on a contraband

traffic in cattle; but multiplied confiſcation and the watchfulneſs of the preſident, together with his precaution in obſtructing and ſtopping up divers croſs roads, only ſerved to add to the miſerable condition of the Spaniards, who loudly curſed the company of Catalonia. Not that the count of Solano judged it neceſſary to cut off their ſale of cattle, without which they could not have exiſted; but he wiſhed to deprive the French of the profits of this ſale, which amounted to two hundred thouſand French livers *per* month. The Spaniards who ſold nothing, could carry on no commerce with the company; ſo that, the latter did not find cauſe of congratulating itſelf, even on the ſeverity of which it was the cauſe.

This mutual diſtreſs, ſtill augmented by an afflicting *epizootie*, laſted for ſeveral months. It brought forth an ordinance dated the 12th march 1772, increaſing the price of meat two ſous *per* pound, in all the juriſdiction of Port-au-Prince; another of 10th May, granting to the farmer-general of the ſlaughter-houſes of the weſt, the excluſive privilege of purchaſing the cattle that he could get out of the Spaniſh part, and a third of 16th June 1772, for the importation of ſeveral cargoes of oxen from north America, in ports which where not forbidden, till the hattes could be reeſtabliſhed. It is remarkable that even at this time, the farm of the ſlaughter-houſes amounted annually to two hundred and thirty two thouſand livres. However, it was neceſſary to conſent, the 16th July 1772, to recede from the leaſe of the farmer-general in the

dependence

dependence of the Cape at leaſt for that city, ſave the ſupply for the troops and the hoſpital and to permit any one to furniſh meat that would. But, the 22d Auguſt after, the ſlaughter-houſes of the Cape again became the object of an excluſive privilege, though without profit, becauſe the Spaniſh preſident had conſented to give permits.

Thus by blindneſs, or rather by a culpable obſtinacy, thoſe at the head would not perceive that the fatal conſequences of this farm had ruined every thing. In fact, when the ſupplies were free on the part of the Spaniards, and the French hattes ſtill ſubſiſted, the farmers, who might have an extenſive choice, as well of the cattle which ſhould have been ſold at a moderate in preference to an enormous price, as of the hattes where a competition with the Spaniards ſhould have been kept up, made very great profits. Nothing more was wanted to awaken the avarice of ſpeculators, and the price of the farm was ſeen to riſe rapidly.

To make it of the ſame value and productive of the ſame profits as thoſe of their predeceſſors, the new farmers thought it prudent to employ a new kind of induſtry and to ſend intelligent perſons into the Spaniſh part to make the purchaſes. This calculation was not a falſe one; but the ſucceſs of it made the Spaniſh preſident take care that their purchaſes ſhould not be very conſiderable, without choice and without meaſure, and which might entirely ſtrip the hattes of their ſtock: hence the firſt impediments. The farmers who would not purchaſe under this im-

pediments, then turned their eyes on the ſmall remains of the French hattes; but to leave them without cattle was the work of an inſtant; becauſe the high price of cattle led the graziers to ſell all that were ſaleable, and an application then became more neceſſary than ever. The information given to the Spaniſh preſident had not been forgotten, and the eagerneſs with which cattle were ſought after was not unperceived. Hence the duties, the prohibitions and all the ſhackles with which this ſupply has been attended; while the French government, which without doubt eſteemed the impoſt more than the want of proviſions, ſeemed to act as if one of theſe had no ſort of influence on the other.

The ſufferings of 1772 induced the court of Verſailles to complain to that of Madrid of the extreme rigour of the count of Solano; but the latter, always uniform in its anſwers, ſaid that it wanted information as to the facts, and that in the mean time, it would give orders for the ſupply to take place according to the convention of 1766. Whether theſe orders were conditional, or whether the meaſures adopted by the preſident appeared deciſive, he changed none of his regulations, and the French colony was obliged to bend to this new yoke.

In the month of April 1775, there could be found no bidders for the farm of the ſlaughter-houſes of the Cape, ſuperſeded by the ordinance of 1ſt March; and in ſpite of the warmth with which the intendant maintained what he called a branch of the king's re-

venue, and which he reproached the officers of the interior court (*ſénéchauſſée*) of the Cape (and that in very hard terms) with wiſhing to ſuppreſs, it became neceſſary to leave it to the exerciſe of every one who thought proper to undertake it. However, the 10th Auguſt the ſame year, there was a farmer bold enough to give ſeventy thouſand livres a year for the general-farm of the ſlaughter-houſes of the northern part.

One ought naturally to have hoped that this epoch of 1775, when the grand affair of the limits between the two colonies was to be terminated, would produce a convention between the two courts, in which, allowing the mutual benefit and neceſſity by ſelling and buying cattle, ſome means would be taken to render the advantages, if not equal, at leaſt ſenſible enough on the ſide of the French to ſecure to them in future a certainty of proviſions. I have ſaid, in the account of the limits, how this important object was at once ſettled, and that of the getting of cattle ought ſtill to appear of leſs conſequence. Mention was made, in the treaty *ſub ſperati* of 29th February 1776, and in the definitive one of the 3rd June 1777, by an article running thus.

„ Cattle ſhall be permitted to be taken from the „ Spaniſh part, for the ſubſiſtence of the troops and „ coloniſts of his muſt chriſtian majeſty, in the man- „ ner the muſt convenient to the Spaniſh government, „ and the leaſt burthenſome to the French; in con- „ ſequence the governor commandant-general of the „ Spaniſh part will deliver paſs-ports neceſſary for

„ this trade, as well to thoſe who conduct the ſlau-
„ ghter-houſes, as to ſuch of the Spaniards as ſhall
„ requeſt them. „

In place of recollecting that ſome portions of land which the ſettlement of the boundaries brought to the French territory, might have been employed in raiſing cattle, all poſſible attention was preſerved to the farm of the ſloughter-houſes. Thoſe to whoſe care they were left, had even raiſed the farm of thoſe of the weſt to two hundred thouſand livres, and on the complaint of ſeveral members of the colonial aſſembly, formed at Port-au-Prince in the month of April 1776, that it was called in and adjudged at eighty thouſand livres only.

The 4th Octr. 1777, the count of Solano wrote to Mr. d'Argout, the governor-general, that the king of Spain conſented to permit, at that time, the French to go and purchaſe cattle of the Spaniards, and either of them to conduct ſuch cattle to the place for which they ſhould be intended, provided that the purchaſers ſhould be accompanied as far as the frontiers with the ſellers, having the permiſſion of the preſident, in order not to be treated as ſmugglers.

The declaration of war of 1778, ſoon followed by new inconveniences and another ſcarcity in the ſlaughter-houſes of the Cape, in 1779. But this war did not hinder the farm of the ſlaughter-houſes of Port-au Prince to amount, in February 1779, to one hundred and eleven thouſand and five hundred livres, exciting in that quater the loudeſt diſcontents. The number of

conſumers being augmented in 1780, by the military, the inconveniences of coming at the cattle became more ſenſible; and as the Spaniſh government had given an excluſive permiſſion to a Frenchman to fetch cattle from the five principal places in the neighbourhood of the French territory, he thought to make an advantageous trade of it for himſelf, and to change the farmers into ſecond-hand purchaſers. Things were in ſuch a way, that, at Port-au-Prince, at St. Mark and the Mole, there were none but accidental or *maroon* ſlaughter-houſes, in conſequence of the forced receding of the leaſes. The manœuvre of a privileged man and the augmentation of troops made the adminiſtrators reſolve to ſend, in 1781, Mr. de la Riviere, a comiſſary of the navy, to Mr. de Peralta, who had been preſident ſince 1779, to ſecure the ſupplies for the ſubſiſtence of the ſoldiers, who were, in ſome ſort, in common to the two nations, ſince the regiments of Touraine and Enghien were intended to guard the Spaniſh part; and that of Enghien kept garriſon at Santo-Domingo, from the end of 1780 to 1781.

This powerful conſideration, however, had no great weight; for, though, in 1781, the farmers of the north had taken the ſlaughter-houſes without any price on the farm, the leaſe was obliged to be ſuperſeded in May 1782, on account of their loſſes, to receive the ſubmiſſion of another farmer with conditions that plainly indicated the embarraſſement attending this part of the public ſervice, and to promiſe the privilege during five years gratuitiouſly. In ſpite of this, in the

month of July, they were obliged to raiſe the price of meat three ſous *per* pound, in the month of October to grant a general permiſſion to kill and ſell, and in the month of December to make a particular treaty for the Cape, Fort-Dauphin and Ouanaminthe, on the footing of twenty two ſous ſix deniers for a pound of beef. The motive of ſupplying the French troops having ceaſed, on the part of the Spaniards, at the peace of 1783, the difficulties did not ceaſe. They were ſuch that, at the auction of the farm of the ſlaughter-houſes, in the month of October of the ſame year there appeared no bidders. After that time it was neceſſary to make ſucceſſive allowances to the farmers, ſuppreſs even all excluſive privileges in a great number of places, that meat might be brought in, and in ſhort, ſuch was the diſorder, that Meſsrs de la Luzerne and de Marbois, convinced that the farm of the ſlaughter-houſes, and the excluſion that was the neceſſary conſequence of it, had the moſt fatal influence on the proviſioning of the colony, plied the miniſter with the requeſts, made as early as 1776 by Meſsrs. d'Ennery and de Vaivre, at the ſolicitation of the members of the two Councils of the colony, in particular conferences held at the epoch of the colonial aſſembly of the ſame year, when theſe Councils propoſed to replace the produce of the farm by a tax on taverns, gaming tables and coffee-houſes.

Meſsrs. d'Ennery and de Vaivre had kept their promiſe in this reſpect, ſince the king authorized them, by a letter of the miniſter of the 21ſt June

1776, to ſuppreſs the farm of the ſlaughter-houſes, and in its ſtead to affix an impoſition of two hundred thouſand livres on the taverns, billiard-tables, coffee-houſes, and other things which might appear to them ſucceptible of taxation. But this converſion would have required the concurrence of a colonial aſſembly, and there has been none ſince that of 1776. Meſsrs. de la Luzerne and de Marbois preſſed the liberty of ſupply, without which the evil would become incurable. What they ſaid was nothing new, but this truth would have been rejected like a thouſand others, if not ſupported by the following: that the rate of the impoſition of the colony was ſurpaſſed, even without including the farm of the ſlaughter-houſes; that the treaſure of the colony had a reſerved fund, and that the dearneſs of the farm was nothing but a lure, ſince it brought on that of the allowances to the hoſpitals and the ſupport of the troops and others under the king.

At laſt, on the 17th of Auguſt 1787, though ninety years too late, appeared an ordinance, at once a ſubject of praiſe for the miniſter and for the adminiſtrators, by which the farm of the ſlaughter-houſes was ſuppreſſed, counting from the firſt day of the following ſeptember ſave that a prolongation might take place to the 1ſt of January 1788, without retribution, as an indemnity for ſuch of the farmers who ſhould have a right to it. There were fourteen principal places of the colony excepted from the general competition for any one who would ſell meat, where the number of butchers was fixed, all of whom are obliged to obtain

permiſſions from the officers of police. It was ordered as a general regulation, that the price of meat ſhould be taxed, monthly, by the ſame officers; and no one ſhould pretend to have a preference in the purchaſe of meat at the markets, and that in the fourteen excepted places, he who wiſhed to ceaſe his trade as butcher ſhould be obliged to make a declaration to that effect to the regiſter, two months before hand.

Thus ended a monopoly that Mr. Ducaſſe pretended to eſtabliſh at the requeſt of the inhabitans, that its produce might be, with that of the taverns, applied to the opening and repairing of roads; a monopoly ſo much the more odious, as all the authorities maintained it. The privileged perſons, almoſt ſure not to want meat, had not always much ſolicitude for the reſt of the people, and the government never looked at any thing in this farm but its amount. Since the promulgation of the ordinance of 1787, induſtry has ſhowed itſelf in every quarter; the French coloniſts no longer meeting with the diſdain of the farmer for the cattle their country produces, have taken care of this branch of profit. The proviſioning of the colony is become leſs difficult, becauſe the avarice attending it is become leſs, and the competition general. The Spaniards themſelves no longer having the agents of the farm to deal with, have been leſs ſure to ſell at a certain price, and therefore fear that there are leſs buyers. Theſe latter, no longer reckoning on a ſale price fixed, and the benefit of the farm, have penetrated further into the Spaniſh part to ſeek cattle

on

on the beſt ſtocked hattes. Obliged for the tax of each month to ſhow their acquittances and their means, they have ever been afraid that ſome more intelligent perſons than themſelves would be appointed in their ſtead, or would injure them by an inferior tax; in a word, all the effects that liberty produces, have united, to diminiſh at leaſt, the evils of a farm of the ſlaughter-houſes; evils of which many are irreparable, eſpecially that of the augmentation of the value of cattle, as this augmentation is of no kind of benefit but for ſtrangers. Such has been the ſuceſs of the ſuppreſſion of this farm, that in the month of July 1789, it was inſerted in the French gazette, at the requeſt of the Spaniſh goverment, that the preſident had permitted all and any of the Spaniards to ſell cattle into the French part, without permiſſion and without privilege.

The ſupply of horned cattle to the French part cannot be eſtimated at leſs than fifteen thouſand head annually, of which the Spaniards furniſh four fifths. Theſe at thirty dollars a head including the bringing of them by the Spaniards, make a total of four hundred & fifty thouſand dollars (more than three millions of the colonies or two millions of French livres) which is the true ſtandard of the trade between the two colonies; ſince, if the Spaniards bring in ſalt or ſmoked meat, ſacks made of ſinewy plants or hides, and if they bring alſo ſome mules, horſes, and a little tobacco, theſe laſt comingonly as contraband, are ſold cheaper, which makes up for what muſt

be deducted from the thirty dollars which I have allowed for each head of cattle brought in clandestinely.

The three millions of livres that the Spaniards thus receive from the French, form three quarters of the produce of their colony; for we cannot reckon at more than a million the product of their culture, and the sale of the hides of the cattle they consume among themselves and yet these four millions pay annually four hundred thousand livres to the revenue, an impost of ten *per centum*, enormous indeed, if compared to that of the French colonies. It is ever to be remembered that their existence depends on their relations with the French, and the means of these relations they owe to their hattes.

But this sort of establishment itself requires reformation and care, if the Spaniards do not wish to see this source of their riches diminish, or, perhaps, totally dry up.

The first precaution to be taken, would be that of circumscribing the hattes, so as to diminush the number of the wild or vagabond cattle, and to render the treatment of such as are sick more commodious.

It is easy to conceive that the cattle that are rarely seen, because they may fly far from man to the sight of whom nothing accustoms them, must fail of care, and that this care is neglected precisely because it is attended with trouble. There would, then, be a real advantage in having hattes, the lands of which should be more proportioned to their utility. The

preſervation of the cattle and their more numerous propagation muſt be the neceſſary conſequences of ſuch a regulation, and in adopting a ſyſtem for bettering the hattes, the breed of the cattle would be bettered at the ſame time, becauſe it would then be poſſible to make judicious choices in the breeding ſtock. The feeble ones would be rejected in the calculation of propagation, and the ſickneſſes among cattle, which become every day more common and more formidable, might be combatted with ſucceſs.

It is impoſſible to avoid aſtoniſhment, when we know that, notwithſtanding its vaſt extent, almoſt entirely devoted to the raiſing of cattle, the Spaniſh colony is far from being in a ſtate to anſwer the wants, continually augmenting in the French colony. There would, however, be a real advantage to both in furniſhing and receiving cattle, which, being natives of the ſame ſoil, would be diſpoſed, from that circumſtance alone, to become accuſtomed to the climate, when ſent into the French part. But careleſneſs and vicious habits have oppoſed immoveable obſtacles to the means of pleaſure and profit.

Horſes in particular are wanting in the French part, which is obliged to ſend for them to North America. Theſe are almoſt always big, heavy, and rarely well made, very little fit for the long journeys, when ſuch muſt be performed, in the mountanious parts; difficult enough to feed, and much more difficult to accuſtom to the climate. It is extremely rare to ſee at Saint-Domingo a horſe from the United-States

which is not hard mouthed; they are almoſt all ſo, and very difficult to direct without thoſe ſort of movments which very much fatigue the horſeman. It is from them that the iſland has received the glanders and the ſtrangles; at-leaſt theſe two diſorders were never known in the iſland before their importation.

If the French receive ſome horſes from the Spaniſh part, they may be called *wild*, and if they have been broken, it is in a manner calculated to add to their wildneſs.

There are, nevertheleſs, horſe-breakers in both the colonies, almoſt always mulattoes, who have had no other inſtruction than that of their own taſte. Mere hazard ſometimes gives them talents, and the fondneſs of mulattoes for horſes ſoon diſcovers the aptneſs they have for all ſorts of exerciſe; but, for one that arrives at perfection as a groom, there are a thouſand good for nothing but ſpoiling the horſes committed to their care.

Generally a Spaniſh creole, or ſome negro, tries to break the horſes.

This firſt trial is curious enough. To ſaddle the horſe, a halter with a ſlip knot is thrown, from a diſtance of twenty or five and twenty feet, round his neck. The other cords with ſlip knots are thrown under his feet, till the moment offers for catching one of his hinder legs. Thus caught, the end of the halter is faſtened to a poſt, to which the horſe is then to be brought; he flings about, but being drawn by the leg, the fear of falling obliges him to advance. When

arrived at the poſt, his head and leg are both raiſed at once, he plunges about, and ſeveral perſons throw themſelves on him to keep him down. In this poſture he is ſaddled, and tied ſo that one hinder leg is faſtened to the fore one on the other ſide, whence the cord continues on to the nooſe round the neck. During this operation, which the horſe endures with all poſſible ſigns of impatience, another horſe, already broken, is brought, and, with or without ſaddle, is placed, by way of exemple, before the other. The horſe is now made to riſe. He makes every effort to diſembarraſs himſelf, but without effect, unleſs the cords break, or he ſhould hurt himſelf, in which caſe a better opportunity muſt be waited for.

The jockey is armed with a ſtout, knobbed whip handle. He watches the moment to mount, and does not uſe the ſtirrups. Then the other horſe and rider take the lead, and thus begins this equeſtrian education.

It is eaſy to perceive, that the efforts and reſiſtance of the horſe, always proportioned to his ſtrengh, wildneſs and ſpirit, muſt neceſſarily lead him to endeavour to throw his rider. But if he attempts to kick or fling, the cord which joins the two legs completely hinder him. If he wants to toſs his head, the nooſe pinches his neck. While he is making theſe uſeleſs efforts, the rider (particularly if a negro) belabours him with his whip handle; often even others, armed with long poles, pay away upon his hinder parts; one only turn is left for him, and this is the moſt dange-

rous to the jockey, who cares but little for is kicking, an rearing, that is, to fall down on one ſide. Accordingly, the rider watches this intention, and as ſoon as perceivesi , umps off; then he mounts again, ſwears, and lays about him. In ſhort, unleſs the horſe be one of thoſe ſtubborn few which reſiſt to their laſt breath, he is broken and the jockey has the ſelf-complaiſance to attribute to his ſkill, what has been effected by fatigue, hard blows and pain.

Here we ſee the true cauſe of an evil, almoſt general, in the two colonies, becauſe this cuſtom is common to both, which is, that the horſes have dangerous faults: they are reſtive, ſtartiſh, ſhy and fearful; they are almoſt all ſubject to ſome fault that renders the rider uneaſy. It is real ſubject of regret, that they are not better attended to. In general they are remarkably ſure-footed, and this is no trifling quality in a country were the roads in the mountains are ſometimes no more than paths along the edge of a precipice.

The hattes have many other vices in their depopulating regimen. The number of mares is by no means proportioned to that of the ſtallions, and ſometimes the latter are left without choice, and employed too young. The mares are never quiet, not being ſeparated from the ſtuds when with fold. When quite heavy, even in the laſt month, they remain expoſed to the kicks of the other horſes, and it too often happens, that accidents of this kind kill both the fold and the mare. Very often they fold in ſome diſtant and unperceived ſpot, and the colt periſhes.

The colts are broken too young, and their weaning is not attended to.

The cutting of the male colts is frequent enough in the Spaniſh part. This operation again is performed in too haſty a manner. It is very dangerous, and particularly in the wet ſeaſon, and becauſe it is erroneouſly believed that any one may perform it. This formerly killed many colts; but this evil is not ſo predominant, ſince the buſineſs has been practiſed by people of colour, who are extremely dexterous and ſafe in the exerciſe of it.

The Spaniſh coloniſts ſell an ordinary horſe for forty or fifty dollars, and of theſe two thouſand might be brought annually into the French part. In place of which they leave the French to the inſufficient ſupply of the Americans, whoſe horſes coſt from fifty to eighty dollars a piece.

The Spaniards ſhow the ſame indifference with reſpect to mules, of which their neighbours have ſtill much more need. When the French ſettlements were in their infancy, the Spaniards ſupplied them in this way; but, as the failing of the French hattes reduced them to a want of horned cattle, the Spaniards turned all their attention to the raiſing of the latter. The Spaniards have, indeed, ſome mules, but in ſmall number.

They are of a leſs ſize than thoſe brought from the coaſts of the gulph of Mexico, and this is a great diſadvantage, when they are wanted for draft, in the French part. They are wild and vicious, like the horſes

of the ſame parts, becauſe they are brought up together and broken in the very ſame manner, except that the breaker is leſs ſparing of his ſtrokes to the mules.

The negligence in raiſing horſes may be equally applied to the mules. If the former have their faults, the latter have them all in a ſtill higher degree. Their obſtinacy, which is become proverbial, is every where remarkable, and particularly at St. Domingo. We ſhould believe it unſurmountable, did we no ſee the moſt obſtinate of theſe animals reduced to perfect ſuppleneſs by the negroes.

Though mules are eaſier fed than horſes and oxen, and ſuffer leſs from the droughts, the raiſing of them is generally more difficult. Their young ones are more delicate than colts, and very apt to die before the third year. The teek (*), an inſect at firſt white and afterwards of a dirty grey, which faſtens itſelf to the ſkin of the cattle, particularly under the joints and behind the ear, where it ſwells itſelf with their blood, torments the young mules with a violent itching, which is followed by the mange. Theſe are other reaſons why the Spaniſh coloniſts, care but little about raiſing them.

They are not, like the graziers of the Spaniſh main, ambitious of having nags of a fine ſort that theſe latter go to buy, at the price of even five hundred dollars, in the little iſland of Arouba. Thus the French colony which ſtands in need, annually, of

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(*) Accarus.

about

about five thouſand mules, the average price of which may be a hundred dollars, offers this ſource of riches to its neighbours, who prefer leaving it to the inhatants of the gulph of Mexico, though the latter do not draw ſo clear a profit from it, nor the French ſo much utility from the neceſſity of climating the mules after having undergone the fatigue and inconvenience of a ſea paſſage, always hurtful to them; and this circumſtance has ſo much weight, that, after all, a mule from the Spaniſh part will ſell for more than one from the continent. Formerly, ſome where brought from Georgia, one of the United States of America, which, indeed, ſucceded very well; but they were too dear.

The Spaniards of St. Domingo leave aſſes alſo to be ſupplied in the ſame manner. Theſe animals are employed in many places of the French colony for light carriage; for inſtance, carrying linen to the washing places, when at a ſmall diſtance from town, as at Port-au-Prince. Aſſes ſucceed very well in the Spaniſh part, where there were ſome wild, even in great herds, in 1698. The Spaniards, however, ſend ſome of them, particularly for nags, called at St. Domingo *bours*, from *burro*, with this circumſtance, that thoſe kept for covering mares are called *bours-equiors*. A certain number of aſſes might be ſold to avantage, becauſe the price, which is generally fifteen or twenty dollars, increaſes the number of buyers; and becauſe, round the towns, one or many aſſes, led by a ſingle negroe, himſelf loaded, would render carriage to market very cheap, as beſides the aſs coſts but little keeping.

But it is for the horned cattle that the Spaniards want a new plan. We have ſeen what an infinite number of theſe are loſt to them, without yielding to any other an advantage worth mentioning. With more circumſcribed hattes, they might profit from the inclination cattle ever have to herd together, ; and by governing the leader of a herd they might be maſters of the whole. There is ſomething ſo ſingular reſpecting theſe leaders, that I muſt requeſt the reader to permit me a remark or two on them.

The leader keeps from the herd, with incredible vigilance, all ſuch young ones as approach two years and a half old.

An other obſervation, which I ſhall, however, but repeat, is that in ſeveral herds, there are ſeen of theſe male leaders, which abſolutely refuſe the young females of their own getting, and which even force them to quit the herd, to which they return quietly after a year's ſeparation; but not ſooner.

The leaders of different herds take particular care to avoid each other, and great attention ought to be paid, to prevent the jack-aſſes from injuring the ſtallions, eſpecially when jealous of each other, becauſe, then, the former almoſt always ſucceed in ſtrangling the latter. It is a curious fact, that when two jack-aſſes meet, if one is in the cuſtom of covering mares, he is almoſt always ſtrangled by that which has kept to his own ſpecies.

But the moſt ſtriking circumſtance is, that which is obſerved in the herds of horned cattle, and which

holds through the ſavanas of ſeveral habitations, where one bull aſſumes the empire, as does the leading bull of a herd. (*)

This bull reigns over all the herd and drives away every beaſt that gives umbrage to him. At his look the other bulls, grown up in the herd, retire. The cows reſerve their favours for him, or, at leaſt if they wiſh to commit an act of infidelity, without expoſing the favored lover, they are obliged to avoid his ſultanic preſence. This deſpot of the ſeraglio has no law but his will, and that will is an excluſive enjoyment; nature, however, raiſes him up enemies to diſpute his empire.

As ſoon as the age of deſire arrives, as ſoon love, that tumultuous paſſion, begins to warm the heart of the young bull, his courage awakens, and he begins to mutiny againſt that ſort of ſervitude in which he has been held by the king of the herd. Firſt he dares to ſtand in his way, and ſeems to remove unwillingly at his approach; next he retires in broken murmurs; at laſt the day arrives, when, full of rage, he preſents him the menacing points with which his front is armed. This exceſs of impudence inflames the old chief; he darts, half mad, on the daring rebbel. Accuſtomed to the combat, proud of his domination, he utters a roar that ſtrikes terror through the whole herd, which terrified and immoveable, fix their regards

(*) I have obſerved this fact in Martinico alſo, with reſpect to the leading bull, there called *Maſter of the Savana.*

on the combattants, and ſeem to wait the deciſion.

In this ſtruggle, generally unequal, the young bull more impatient than adroit, ſpends his ſtrength in vain efforts, and is ſoon obliged to avoid, by flight, the death that would conſummate his puniſhment. The vanquiſher diſdains to follow him, proud of having thus reinforced his authority, he contents himſelf with keeping the vanquiſhed at a diſtance, and declaring by his proud deportment, that he is worthy of his rank. It even ſeems that the herd affect to renew their homage, and expreſs their ſatisfaction at his triumph. Sometimes, however, ſuch an event cauſes the formation of a new herd; ſome of the cattle follow the fortunes of the defeated youngſter, and adopt him for their chief.

If the bull abuſed by his courage, continues in the herd, he entertains a hatred, continually exerciſed by a ſtronger paſſion; he tries his ſtrength againſt other bulls of the herd, and in thoſe plays, reſembling fights, he finds out the meaſure of his powers; he learns to employ them, and when he can no longer endure the recollection of his defeat, he again braves the author of his diſgrace and ſeeks for vengeance.

Who can deſcribe the ſtrokes exchanged by theſe two rivals in abſolute power! The hills and valleys ring with their roars. From the claſhing noiſe of their horns one may judge of the impetuoſity of their attacks. A hundred times each is deceived with the proſpect of victory. They boil and foam with heat and rage. Sometimes wreſtling with their heads, they

drive and twiſt each other this way and that, 'till an uneven ſpot, a falſe ſtep or vengeful impatience, obliges one, or the other, or both, to draw back: ſometimes darting on each other, each ſeems to aim his deadly points at the bowels of his adverſary. But the fatal moment is arrived. Years have betrayed the hope of the fine old chief, who thought his empire durable as his exiſtence. The ardour of youth ſeconds the proweſs and vengeance of the ennemy, and victory decides in his favour. Dreadful viciſſitude! The mighty tyrant, ſole object of regard and obedience, at whoſe ſtamp, at whoſe very look the herd trembled but a moment before, now ſhrinks from the blows of one of his ſubjects; deſcends to cunning ſhifts to avoid the fight; draws back, and flies! Already is he in the middle of the herd, ſeeking to hide his diſhonour and impotent rancour.

While he his thus hurled from his power and his rule, his youthful ſucceſſor receives the adulations of the verſatile and fawning herd. The haughty vanquiſher boiling with rage that breaks through the joy of his ſucceſs, raiſes aloft his angry front, as if to ſeek for the defeated champion, and forbid him his preſence for ever. Every thing ſeems to foretell that one tyrant has been changed for another.

Let us leave him to enjoy his triumph, and to the exerciſe of that jealous tyranny that will raiſe him too, enemies to humble him in his turn, while we look for his fallen predeceſſor.

He creeps away to thoſe ſpots where he may hope

to avoid the diſdainful regards of his inſulting foe. Here he mopes; the cutting remembrance of his happy days redoubles his anguiſh; he pines and withers away to nothing. His once-glowing eye, ſinks, fades and grows dim; it is the ſeat of ſadneſs and deſpair, and ſeems to call for the hand of death to cloſe it for ever. Uſeful and laborious animal! why has nature given to thee, as to man, the fatal faculty of remembering the paſt, and of feeling thoſe ſorrows which are the harbingers of death!

The oxen of the Spaniſh part are ſmall, like thoſe of the other Antilles. They have a remarkable vivacity, of which the creoles make uſe ſometimes, in employing the bulls in that ſport which bears the name of the animal. A pair of theſe oxen do not, in general weigh more than ſix or ſeven hundred weight, and the cuſtom of ſelling them too young hurts their perfectioning, at the ſame time that it prevents the French markets from having ſucculent meat.

To the care of correcting the abuſe of a diſproportionate extent of the hattes, which arreſts the multiplication and often renders it uſeleſs; to the loſs of the calculation which leads to a belief that it is advantageous to ſell cattle that have not attained the proper age and growth; they ought ſtill to add, an examination of the vices crept into the forms adopted to ſettle the tribute the graziers owe to the ſlaughter-houſes of Santo-Domingo, and the reſolution of endeavouring to deſtroy the plants which ſpoil the paſture, and which threaten to overrun it altogether, to the evident annihilation of the cattle.

There is another inconvenience growing out of the exceſs of precaution; the fault of proportion between the oxen and cows. As the ſending away the latter is almoſt generally forbidden, a number of bulls, eſpecially in the war of 1778, were ſupplied, and there remained a great many cows which from this evident cauſe became barren.

It is very aſtoniſhing that the Spaniſh government has not adopted in this colony the wiſe regimen of *la Meſta*, an eſtabliſhment formed in Spain for every thing concerning flocks and herds, and which the laws of the Indies hold up for imitation. According to theſe latter, there ſhould be one or two alcades of *Meſta*, elected by the municipal body and every proprietor of three hundred head of cattle, ſhould be a fellow of the *Meſta*. There ſhould be two aſſemblies annually, in the month of January and July, at which five fellows, at leaſt, ſhould be preſent, and in which examination ſhould take place of all concerning the multiplication of cattle and the mending of the breed; where ſtrayed cattle ſhould be conducted and claimed; and, in a word, where an object ſo important ſhould be ſpecially examined, and ſubmitted to a greater collection of underſtanding and experience. From theſe aſſemblies would neceſſarily reſult ſalutary advices, a mutual communication of uſeful obſervations, the theſts of cattle, neither difficult nor rare, the reſource of idlers and vagabonds, and which ſupports a moral corruption the influence of which muſt be fatal, would be prevented or puniſhed,

and every one would be a gainer. But, perhaps alſo, the preſidents have been afraid their authority would be diminiſhed in a matter that makes almoſt every one dependent on their will, as they almoſt all poſſeſs cattle; and as far as relates to the adminiſtration of the French part, it gives them an importance that no other part of their adminiſtration could produce.

We are well founded, then, in ſaying, that if the Spaniſh government did not ſedulouſly ſtudy to keep the coloniſts of Santo-Domingo in a ſtate of mediocrity, without doubt to render its power more formidable, it would find means of putting in execution ſuch regulations as one cannot ſuppoſe it to be unacquainted with the utility of. Indeed, is it poſſible that it does not know that the difficulty, which the parts, too diſtant from the French part to partake in the ſupply of cattle, might be eaſily removed, by permitting Spaniſh or even French barks to fetch theſe cattle by ſea? The immenſe extent of the plain of the eaſtern part of the iſland, is ſufficient to make us judge of what uſe this commerce would be to it: a commerce ſtill leſs coſtly than that of the Americans, who bring cattle from the eaſtern part of the United-States.

Theſe oxen which come particularly from New-England, and which are ſaid to have brought the carbuncle into the colony, coſt from twenty-four to thirty-two dollars a head; while a pair from the Spaniſh part coſt not more than forty or fifty dollars; a pair of cows from twenty to twenty-four, and a

pair

pair of calves, of a year old (for younger cannot be had), twenty dollars. If the American merchant finds a profit, certainly the Spaniards muſt find a much greater. The profit of the latter is rapidly increaſing too, ſince the pair of oxen, which produced him, in 1762, but twenty-two dollars, were worth twenty-ſix, in 1776, at preſent they are worth nearly the double of that ſum, and during the war of 1778, they were even higher than eighty dollars. And if we reflect on the rapid progreſſion in the population and produce of Saint Domingo, we ſhall be ſoon convinced, that the inhabitants of the Spaniſh part would do themſelves no injury in giving an extenſive latitude to their endeavours to augment the number of their cattle.

To the product of the cattle, we might, according to Valverde, add that of agriculture and the mines. It is very true, that, in the two thouſand ſeven hundred ſquare leagues of the level, or nearly level, land of the colony, we might, in ſuppoſing that a tenth part only was fit for the ſugar-cane, ſettle down, at leaſt a thouſand ſugar-plantations, of three hundred *carreaux* each, and in the remaining land, a number more than ſix times this, of coffee, indigo and proviſion plantations, &c. &c. &c. That is to ſay, double in value to the plantations in the French part, as the ſugar plantations would be of a greater extent.

Valverde goes ſo far as to maintain that this immenſe cultivation would not injure the raiſing of cattle; becauſe the parts occupied by the graziers

would be in the interior, more diſtant for the carriage of produce, and which are the very beſt for cattle on account of their temperature, the thickneſs of the foliage and the purity of the waters. It is to the unlimited extent of the hattes that he attributes their failure. This, he ſays, prevents multiplication; becauſe all the cattle are left to themſelves. As a proof he produces that this multiplication is valued at no more than five to the hundred for the tribute, in which are not reckoned the *wandering* cattle, on account of the impoſſibility there is of forming a calculation which reſpect to them; while there are ſome little hattes on which the multiplication has been in the proportion of twenty or twenty-five to the hundred, and that with ſome inhabitants of ſmall tracts, that with twenty cows and a couple of bulls they have annually as many calves as mothers. It would, then, be one of the happy effects of cultivation to narrow the limits of the hattes and reduce all the cattle to the ſame and gentle deſcription. They would then be more fruitful, and a thouſand would yield more profit, then eight or ten thouſand the various deſcriptions now do.

At preſent almoſt every hatte is committed to the care of a negro with the title of majoral, and every one knows that his ſole object is to get as much as will purchaſe his freedom, and that two or three other ſlaves placed under him are quite inſufficient to take that care of the cattle which is neceſſary to make them profitable.

But, it is principally on the ſubject of the mines that Valverde breaks out in extacies on the value that the Spaniſh colony may acquire. " They were its glory „ formerly, and why may they not be ſo again ? The „ ſhort time they were worked cannot have exhauſted „ them; there are even a great number which have „ never been opened, they could then be worked as „ eaſily as formerly. A mine would give thrice as „ much as a ſugar plantation with the ſame number „ of hands, and metal is not ſubject to ſo many „ viciſſitudes as the ſugar cane. It is in vain to ima- „ gine difficulties, ariſing from the inſalubrity of the „ mines, ſince obſervations relative to thoſe of St- „ Domingo prove the contrary, and the argument „ founded on a great number of Indians periſhing in „ them, proves nothing but the vices in the manage- „ ment and ſtill more the avarice of the firſt Spaniards, „ who,not content with forcing men to work who were „ unaccuſtomed to it, and for that reaſon unfit for it, „ made them labour beyond their ſtrength. I know „ well, ſays the ſame author at laſt, the maxim ſo „ often repeated, that the beſt mine is the cultivation „ of the land: thoſe nations who have no other mines „ may thus conſole themſelves, but ſince gold is the „ god of nations his worſhip ought to bring opulence „ and power to that nation in which he condeſcends to „ dwell „.

Such is nearly the reaſoning of Valverde, the refutation of which might itſelf be ſubject to controverſy. But he was obliged to confeſs that, after all, there

muſt be work-men and cultivators, and that as both muſt be ſlaves, there can be no kind of enterprize without this indiſpenſable agency. Now, what are fourteen thouſand negroes, when a million and a half at the very leaſt, would be wanted to bring the Spaniſh part to a perfection proportioned to that of the French part!

Spain, of all the powers poſſeſſing colonies, has the weakeſt means of procuring negroes, ſince ſhe has neither ſettlement nor factory on the African coaſt, and is reduced to receive all ſhe does receive at ſecond hand, ſhe who firſt fell on the means of making uſe of negroes to cultivate the lands of America. Spain whoſe manner of ſeeing things has undergone more than one revolution, in matters of adminiſtration, ſince thirty years, has, indeed, felt the importance of making her colonies flouriſh, but theſe notions at laſt given by the example of other nations, have found in this example itſelf an obſtacle, and one almoſt inſurmountable; becauſe ſuch is the effect of competition to him who comes laſt into a commerce already engroſſed by his rivals. Beſides the Spaniſh government has ſuch an immenſe ſurface to fertilize, that however great its means may be, they become almoſt of no uſe to the ſeparate parts, to each colony.

A ſtriking proof of this was ſeen in the little utility of the law of 12th April 1786, for the improvement of the colony of S. Domingo. Here we ſee that, to accompliſh a demand made by this colony in 1767, the king of Spain declares, that the importation of

negroes ſhall be free and exempt from all duties, when employed in cultivation, as alſo the exportation of the metals or produce, received for them. It promiſes to cauſe fifteen hundred to be diſtributed to proprietors of land, to be paid for in two years. Domeſtic negroes are ſubjected to a tax, in order to induce their owners to employ them in cultivation, and this tax forms a fund for rewards to thoſe who import negroes. Freedom from taxes is extended to agricultural tools and uſtenſils, as alſo to thoſe of manufactures, to exported *taſia*. All the new ſettlements are exempted from tithes for ten years.

The ſame law, extending to other objects of colonial management, preſcribes the forming a code, the double object of which is to be, to unite the good uſage and protection of the ſlave, with the preſervation of the property, authority, and power of the maſter. The preſident, the royal-court, the juſtices, the municipal bodies, the royal officers, and deputies from the cultivators and landed proprietors are called together to aſſiſt in forming this plan, at which time they are recommended to keep in ſight, the ordinance of the king of France of 3rd December 1784, not only as to what concerns the negroes, but as to other points eſſential to the proſperity of the colonies. After this pompous eulogium of a law which has excited diſcontent only in the French part of St. Domingo, this of which I am now ſpeaking preſcribes, beſides, that the ſame aſſembly, ſhall deliberate on the beſt means of collecting ſettlements, of attaching

to the ſoil, thoſe perſons whoſe vagabond wandering life is a ſcourge to the country, Finally, and this paſſage is very remarkable, the 12th article of the law bears, *that the cattle being the only ſubſiſtence which has, hitherto, maintained the inhabitants, by means of their commerce with the French part*, his majeſty ſuppreſſes the tributes, as the ſlaughter-houſes ought to be ſupplied either by the graziers, or by thoſe who deal in cattle, and who ſhall oblige themſelves, by an engagement with the public, to provide them at a reaſonable rate, without the impoſition of any duty or tax whatever, in order to make the effect fall finally on the conſumer, to the eaſe of whom and of the troops the king's wiſh is to keep invariably to twenty *quartons* (*) (about ſix pence ſterling) for five pounds of meat. But if it ſhould be found abſolutely indiſpenſable to adopt the tributes again, the ſchedule orders them to be affixed ſo that every five pounds of meat ſhall be at forty two *quartons*, that every head of cattle may produce to the furniſher the ſame amount as if ſold in the city of Santo-Domingo, and that they ſhall be at the ſame rate compenſated for the loſſes they may meet with on the road, whether from ſtrays or deaths. Here I muſt copy the law:

„ And with reſpect to the excluſive ſales that the „ graziers ſhould be obliged to make to the two „ French commiſſaries, *and as it is indiſpenſable to „ ſhelter them from the terms that thoſe ſtrangers wiſh*

(*) 170 *quartons* make a dollar.

„ *to dictate to them*, and which is contrary to my royal
„ intention; as the profit of the proprietors of cattle
„ depends on the competition of buyers, I order that
„ the arrangements and conventions, made by the
„ governor of this iſland and the French comman-
„ dant, ſhall be repealed by orders for holding public
„ fairs, at fixed times, where all perſons, without
„ limitation of numbers, may repair, the governor
„ ſettling the tithes, always having attention to the
„ abundance of the propagation and the quantity of
„ cattle each proprietor may bring to the fair; taking
„ care beſides, that the ſale ſhall be for negroes, uten-
„ ſils or money, in preſence of the commandants or
„ Spaniſh judges, in order to avoid every fraudulent
„ and clandeſtine conveyance of cattle to the French
„ part; and I recommend to you governor and royal-
„ officers great vigilence as to this point, and to be
„ ſtrict in ſeeing that there ſhall be no preference
„ given, and that no ground of ſuſpicion ſhall be left
„ with regard to injurious ſteps taken by the two
„ French commiſſaries„.

Thus it is not enough for the French part to be in a ſort of dependence on the Spaniſh part for an article of the very firſt neceſſity, it muſt beſides appear that it imperiouſly dictate the law to thoſe from whom it receives this neceſſary article; ſo that, any one totally ignorant of the particulars of which I treat, would believe, that the French held their neighbours in the moſt ſervile ſubjection; ſo eaſy is it to give to a government at two thouſand miles diſtance opinions the

moſt abſurd and falſe. But the chiefs of the Spaniſh colony have themſelves criticiſed the motives of this part of the ordinance, ſince the fairs are yet to have their birth, and according to what I have ſaid of the advertiſement of 1789, the French purchaſe of thoſe who have cattle to ſell, without being expoſed to continual vexations as formerly, by the means of two commiſſioners whom the ſuppreſſion of the ſlaughter-houſes's farm in the French has rendered uſeleſs.

The ordinance of 1786 had no better ſucceſs, as to the increaſe of cultivation. Indeed, how ſhould the Spaniards of this iſland obtain negroes, when they have for competitors all the coloniſts of the iſlands of other nations? Theſe are much more able to make ſuch ſacrifices; their profit ſoon compenſate them. Not that the Spaniſh colonies, particularly that of Cuba, have not obtained ſome few negroes, almoſt always the refuſe of the Engliſh cargoes; but, ſtill that of St. Domingo would be one of the laſt to receive them, becauſe it has ſcanty means of purchaſing, and its exiſtence, depending on the hattes and home ſale of the cattle, attracts no exterior commerce; becauſe the inhabitant, who is obliged to ſmuggle the greateſt part of the things moſt neceſſary to him, confines all his deſires to theſe things, and he muſt long have the means offered him of multiplying them, before his inclination to ſloath would permit him to purſue them with the neceſſary ardour.

If there remained any doubt in this reſpect, what argument more convincing could be given of the inutility

tility of the ſchedule of 12th April 1786, than the exiſtence of that of 28th February 1789, which grants full liberty to trade in negroes in certain ports of St. Domingo, Cuba, Porto-Rico, and in the province of Caraca, as well for foreigners as for the Spaniards themſelves, with the exemption of all duties during two years, reckoning from the day of the ſchedules being publiſhed in the ſeveral places. It inſiſts that of the imported negroes, there ſhall be two thirds male and the reſt female; which, by-the-by, appears very ſingular, when compared with the religious notions of the Spaniards, whoſe laws preſcribe, that the ſlaves ſhould be excited to marriage. Foreigners muſt pay a duty on the exports of the money or produce acquired in exchange for negroes, and thoſe Spaniards who bring negroes for themſelves, can claim a premium of four dollars each negro.

The better to encourage cultivation, this law impoſes two dollars annually, as a capitation, on every negro not employed in it. There is, further, a perſon appointed by the miniſter of the Indies to inſpect the negroes at their arrival, and verify if they are a of good quality. So early as 1784, Spain had fallen from twenty one to five *per cent*, the duties impoſed on cattle leaving ſome of its colonies, on condition that the product ſhould be brought back in negroes, and the effect did not anſwer the expectation.

Theſe vain attempts are by no means calculated to accompliſh the hopes of Valverde, who imagined yet in 1785, the moment when the French finding no

more cattle, becauſe the Spaniſh colony would have its cultivators to feed, would be obliged to abandon part of their eſtabliſhments, to form hattes and attend to their own ſubſiſtence. Whatever he might things, this cattle trade is, and long will be, to repeat his words again, the only ſupport of his country, and even ſhould this manner of ſupply fail, the French part would find, without ſacrificing its rich manufactures, land enough fit for the raiſing of cattle, which, it is very happy for the Spaniards, at preſent attracts but little attention.

And, beſides, why this envy and hatred againſt a nation, becauſe more induſtrious than his own? When the firſt French ſettled at St. Domingo, though the Spaniſh colony had already ſunk prodigiouſly from its primitive ſplendor, it was, however, very much ſuperior to the miſerable attempts of the Adventurers; but theſe perſevered, and if they ſurpaſſed their neighbours, their ſucceſs is no crime, and if their ſucceſſors are become inimitable, the reproach of thoſe who cannot imitate them is at once awkward and unjuſt.

I have ſo often ſaid, the treaſure of the Spaniſh part lies in its hattes, that the reader may have a curioſity to know the number of cattle they contain. I have a table of tithes on cattle, for 1760, and one for 1780, extracted from the regiſter of the treaſury of Saint-Domingo, with the price at which thoſe tithes were farmed. Theſe tables with ſerve to make known the ſtate of the hattes at theſe two epochs, and the advancement of the interval. Though I write thirteen years

after the laſt epoch, there can have been little augmentation ſince, becauſe in this year even there was a very afflicting and deſtructive drought; and becauſe the ſupply of the years 1780, 1781, 1782 and 1783, was conſiderable, on account of the circumſtances which ſeveral times aſſembled at the Cape the forces by land and ſea.

	1760		1780	
Juridictions.	Tithes.	Amount in dollars.	Tithes.	Amount in dollars.
Ssint-Yago.	500	2,400	650	7,000
La Vega and Cotuy.	200	1,600	400	7,600
Hinche and St-Raphaël.	350	2,200	600	8,050
Banique and St-John.	450	3,400	650	7,000
	1,500 Head.	9,600	2,300 Head.	29,650

Here we ſee that, in 1760, the number of cattle conſidered as ſtock, was fifteen thouſand (fifteen hundred of which were tithe); but this table contains only the diſtricts which furniſhed cattle to the French part; ten thouſand head more may be added for the reſt of the iſland, which makes a total of twenty five thouſand.

We know that the number left for breeding is the third of the total, not including the wild cattle; but this rate is ſurely below the reality, nor can it be looked upon as more than a fifth; this would then be, a hundred and twenty five thouſand head of cattle for this epoch.

In 1780, we find after the ſame calculation, a breeding ſtock of twenty three thouſand head, in the three diſtricts in the neighbourhood of the French part, and in putting it at forty thouſand for all the colony, it would give a total of two hundred thouſand head, and, conſequently, an augmentation of ſeventy five thouſand in twenty years.

The number of two hundred head of cattle, is indeed, that of the general cenſus taken by order of the preſident in 1780, and if we count the cattle exempted from the tribute, we might, perhaps, raiſe this number to two hundred and fifty thouſand; without comprehending horſes, mules and aſſes, which, with an augmentation eſtimated ſince 1780, would make a ſtock of three hundred thouſand head and an annual production of ſixty thouſand. Let us now ſuppoſe, that a fifth of the young ones periſh accidentally, there ſtill remains forty eight thouſand.

In this ſtate of things, it is very luckly to have a neighbour ready to buy more than one half, if he was ſuffered to trade freely by thoſe who ſtand in need of his cuſtom. The ſale and conſumption of the Spaniſh part would not equal the increaſe; and, indeed, were there a balance between the two, it is ridiculous, at leaſt, to conjure up vain terrors, and to talk continually of the ſtripping of the hattes, which need fear nothing but the cauſes I have elſwhere deſcribed.

Once more, then, why be at once hautghy and poor? Why wiſh to appear to confer favours in ſelling at a good market what is really ſuperfluous? Becauſe the

ſugar plantations of the little iſland of Limonade only are more productive than the whole Spaniſh colony, is it neceſſary to talk as if the French part owed its exiſtence to the Spaniards? The benefactor gives; the ſeller has himſelf wants to ſatisfy, and has no right, after having received the price of his merchandiſe, to boaſt of a pretended generoſity.

But, by a fatality cauſed by the riches of one of the colonies and the poverty of the other, all their relations are ſo many ſubjects of animoſity. I have already ſpoken of two principal ones; the boundary-line and the ſupply of cattle. This boundary-line requires an agent under the title of, *inſpector of the frontiers*, whoſe only employment is to attend to the preſervation and repair of the pyramids on the line.

I have ſtill to ſpeak of two articles; the one provides for the reſtitution of criminals and deſerters, and the other for that of fugitive negroes.

Since 1695, the epoch of the eſtabliſhment of detached companies of marines, the French colony has had a garriſon, and conſequently deſerters. Few in number at firſt, but augmenting with the troops. The proximity of the Spaniſh part and the convenience of remaining there almoſt unknown, made it the retreat of men whoſe love of change, and even a ſort of moral inquietude, lead them to quit the corps where they have engaged to follow military ſervice.

The firſt act of the court of Spain, relative to theſe deſerters, was a ſchedule of the 3rd June 1703, ordering all the governors to ſend them back to the

French commandants; but this was not to extend to Frenchmen out of the ſervice. Another ſchedule of 20th October 1714, renewed theſe regulations, and rendered them reciprocal as to the Spaniſh deſerters, with this promiſe, that deſerters given up on both ſides, ſhould not, in any caſe, be put to death, ſent to the galleys, or to perpetual impriſonment; an ordinance of the king of France of 13th November 1714, acccepted of theſe conditions.

As the Spaniſh preſident did not conform himſelf thereto, a ſchedule of 13th Auguſt 1722, renewed them. The ſubject was again agitated in 1729, between Mr. de Nolivos, the envoy of Mr. de la Rochalar, and Don Gonzalez Fernandez de Oviedo, envoy of the preſident la Rocheferrer, who held their conferences at Mirebalais. In ſpite of this, the marquis of la Grandara Réal, afterwards refuſed to adhere to them; but, on the complaints of Mr. de Larnage and the repreſentations of the French court a letter of the king of Spain of 22nd March 1742, to the preſident, blamed his conduct in this reſpect.

Then it was that the Spaniards claimed the twenty dollars granted by the king of France for every deſerter brought from foreign countries, and there was an order from the French adminiſtrators, of 11th May 1743, for paying them this ſum. It was, beſides, neceſſary to agree on the manner in which the French deſerters ſhould be conducted from the place of their apprehenſion, and on the reimburſement of expences, which induced Mr. de Larnage to ſend the chevalier

de Chaſtenoye, captain of a detached company of marines, to Santo-Domingo, the 30th December 1743, to ſettle theſe points with the preſident.

The reſult of their conference was a treaty in 1744, in which it was agreed: 1°. On the word of honour of the two governors reciprocally, the deſerters of the two nations, ſhould not be puniſhed with death, loſs of limb, the galleys, flogging, or perpetual impriſonment. 2°. That the expences of conducting them ſhould be paid at the rate of a dollar a day for each conducter and each horſe, the day's journey be avaraged at ſix leagues. 3°. That the deſerters ſhould be given up, in the northern part, at Daxabon, and, in the South, at Angoſtura (St. Raphaël). 4°. That the food of each deſerter ſhould be paid for at the rate of a quarter dollar a day. 5°. That there ſhould be allowed two conductors for every ſingle deſerter; three for two; three, four, or five for three, &c. 6° That the Spaniſh Juſtices or French commandants, ſhould certify in writing the ſpot where the deſerter ſhould be taken up. 7°. That at the time of the deſertion, information ſhould be immediately ſent, accompanied with the proper deſcriptions, to the commandants on the frontiers. 8°. Finally, that every deſerter, guilty of another crime admitting of death or ſome other capital puniſhment, as well as every other criminal guilty of ſuch crime, ſhould be delivered up to the nation in which he ſhoud take ſhelter.

In another treaty made between Mr. de Fontenelle

and Don Ignace Caro de Oviedo, the 21ſt July 1762, it was agreed, that the deſerters of the two nations, enliſted, ſhould be delivered up at the firſt poſts on the frontiers, with a promiſe that no other pain ſhould be inflicted, than that of impriſonment or hard labour on the public works, 'till they ſhould have defrayed, by the ſtoppage of their pay, the expences attending their deſertion; and, if taken up in the interior, the conductor to the frontiers was to be paid a dollar a day, and as much for his horſe, on condition that there ſhould be but one conductor for two deſerters.

The treaty of Mr. d'Ornano, of 22d March 1764, ſtipulates nothing but the full execution of that of 1762, which again took place in that of Mr. de la Vallière of 11th December 1766, and in that of Mr. de Vincent of 4th June 1770. But, what has abſolutely fixed the conventions in this reſpect, is, the definitive treaty of police between the two courts, ſigned at Aranjuez the 3rd June 1777, by Meſſrs. d'Oſſun and de Florida Blanca. It ſtipulates, that the deſerters from the troops and ſhips of the two nations, ſhall be faithfully delivered upon the claim of the officers ordered to make it. For one, two, three, or four deſerters, two horſes men of the marſhalſea or two lancers are to be furniſhed; and beyond this number, one conductor more for two deſerters. Every conductor to be paid five eights of a dollar *per* day, the ſame for his horſe, and the food of the deſerter the eighth of a dollar; ſix leagues allowed for a day's journey.

The

The reader muſt have obſerved, in what I have juſt ſaid relative to deſerters, that the court of Spain, has ever been tenacious of the right of aſylum, and that by the firſt ſchedule of 1703, no other perſons than ſoldiers were to be given up, which is repeated in that of 1714. But this ſacred right, when reſtricted within juſt limits, was moderated by the treaty of Mr. de Fontenelle in 1762, where it was agreed that criminals to be given up reciprocally, when demanded by the chief of either government, with an affidavit ſecurity that they ſhould be condemned to ſuffer no heavier penalty than that of baniſhment, and the civil reparation of damages. Finally, the common right, in this regard, is fixed by the treaty of the two courts of 3rd June 1777, which contains an article in theſe terms.

" Other delinquents ſhall be reciprocally ſurrende-
" red to the government who ſhall demand them,
" under an affidavit ſecurity, that they ſhall ſuffer
" neither death nor mutilation, but at moſt that of the
" galleys or the *preſide*; unleſs they ſhall have com-
" mitted atrocious crimes, ſuch as leze-majeſty, and
" others excepted by the treaties and by the general
" conſent of all nations ,,.

There have been ſome examples of the exerciſe of the power of demanding the giving up of a criminal, but they have been extremely rare, and it is eaſy to be convinced of this by paſſing through the Spaniſh colony. Perhaps it would have been better even if it had never been made uſe of it.

We now come to the other deſerters; I mean the negroes who indeed by their well-known love of idleneſs, and knowing that the Spaniards receive and treat them favourably, deſert into their territory. There are alſo Spaniſh negroes who deſert to their neighbours; but this is rare, and they ſeem to be led by extreme curioſity rather than any other motive, if, indeed, it be not to ſhelter themſelves from the penalty due to aſſaſſination. The conventions for the giving up of negro fugitives are reciprocal. In what I have to relate on this ſubject, I ſhall not forget the rigid law which truth impoſes on a writer, even when he ought reveal things that may diſpleaſe.

The French colony had no ſooner negro ſlaves than it had deſerters, or, to uſe the creol word, *maroons*. The contiguouſneſs of the Spaniſh territory, the facility of remaining there unknown for a long time, that of finding ſubſiſtence which is always enough for a negro, that is to ſay, the leaſt on which man can poſſibly exiſt, the hope of living independent; or, at leaſt, to partake of the indolence of the Spaniards, all have concurred in tempting the French negroes to deſert to the other colony

This inconvenience, which might have the moſt fatal conſequences, induced Mr. Ducaſſe, the governor, to agree with the Spaniſh preſident, at the peace of 1697, that the French negroes ſhould be given up allowing twenty five dollars for each of them; but this reſtitution, which the Spaniards were far from being eager to fulfil, hardly ever taking place, the

council of Leogane, ſtruck with the numerous deſertions which had much augmented ſince the war, thought it right to order, on the 1ſt July 1709, that the ſlaves who had taken refuge in the Spaniſh part, ſhould be brought back by a perſon that the count of Choiſeul, the governor, ſhould appoint to ſeek for them, and to whom the maſters ſhould pay half the value of the negro, unleſs he choſe to receive half the value himſelf.

This order produced, 1ſt December 1710, an ordinance of the adminiſtrators, who authorized Mr. Beauſſan of Petit-Bois, formerly director of the Aſſiento-Company in the city of Santo-Domingo, and then farmer of the factory of that company at the ſame place, to cauſe the French fugitive negroes to be arreſted, in paying the twenty five dollars for taking up, and even to ſue, in the tribunals, ſuch Spaniards as ſhould have taken them for their own uſe, or given them their liberty; with a promiſe to cauſe him to be reimburſed his expences, according to the ſtatements he ſhould ſend.

On the 2nd February 1711, the king of France decided that the Council of Leogane had out-ſtretched its power, and he annulled their order of 1ſt July 1709; but he added, thatevery proprietor ſhould cauſe his own ſlaves to be demanded and ſought after, in the Spaniſh part, as he might judge proper, which was ſaying neither more nor leſs than, that they ſhould not be ſought after at all. The preſidentMorfy, taking advantage of the diſagreement among the French, thought proper, to augment the population of the

colony he governed, to favour the French negroes already in it. This bold ſtep was blamed by the ſchedule of 20th October 1714, as contrary to the law of nations and the friendſhip of the two courts, and the negroes were ordered to be given up, not only for that time but for the future, with an injunction on the preſident and the royal-court to attend to the ſame, on condition, however, that theſe blacks ſhould, like the white deſerters, be protected from the penalty of death, the galleys and perpetual impriſonment.

A copy of this ſchedule, ſent by the miniſter to the adminiſtrators of the colony, was remitted by them to Mr. Dubois, colonel commandant of Cul-de-Sac, whom they authorized to claim the negroes, ſaid to be freed by the preſident Morfy, but who had really been freed during the interim anterior to his arrival, and to concert on the means neceſſary to drive the negroes of the two nations from the canton of the Béate, or rather of Bahoruco, towards the heights of Petit-Trou, which, from the end of the ſeventeenth century, had ever been their aſylum.

The zeal of Mr. Dubois, who arrived at Santo-Domingo the 6th July 1715, had but little ſucceſs; firſt, becauſe the fugitive negroes had been advertiſed of his coming, by the Spaniards, and becauſe an auditor, a friend of the preſident Morfy, and the new preſident Ramirez, ſerved him only in appearance. However, neither orders nor publications, that ſeemed to favour his miſſion, were ſpared; but the fate of the freed negroes was left in ſuſpence, till orders

from the king of Spain ſhould arrive. As to the purſuit of the negroes of the Béate, they gave him orders to carry to the commandant of Azua; however, that purſuit, under the command of Mr. Dubois, was conducted by Frenchmen alone.

We have ſeen, that, with regard to the deſerters, a third ſchedule of the king of Spain became neceſſary, the 13th Auguſt 1722; becauſe, at the begining of 1721, the preſident had declared openly, that he would give up no more, without expreſs orders from his court. This ſchedule alſo ſpoke of fugitive negroes. The preſident Ramirez, according to this laſt, wrote to the French adminiſtrators, that he had cauſed a hundred and twenty eight negroes to be taken up, and that they might ſend for them. In 1723 a bark was fitted out in conſequence. It was the Trancardine, belonging to Mr. Lejeune, and Meſsrs Leſtrade and Lagrange where charged with the miſſion. The bark came to anchor in the bay of Ocoa, whence the two agents went to Santo-Domingo. But, at the moment theſe fugitives were conducting towards the bark, the Spaniards oppoſed the eſcort by open force, and gave arms to the fugitives, maintaining that they were free; and Meſſrs Leſtrade and Lagrange had a narrow eſcape for their lives. From this fact it was that aroſe the ſettlement of Saint-Laurent of the Mine negroes, near the Spaniſh capital. The expences of this voyage, rendered uſeleſs by a revolt, which was not without doubt the effect of hazard, were demanded from the court of Spain.

The difficulties of this claim renewing continually, Mr. de Larnage propoſed, in 1738, to the Spaniſh preſident, to keep upon the frontiers certain agents, who, in each diſtrict, might receive the maroon negroes and pay the twenty-five dollars capture-money. And, convinced that the difficulties would revive as long as there was no perſon officially reſiding at St. Domingo to attend to the object, he opened this propoſal alſo to the Spaniſh chief, authorized by a letter written to Meſſrs. Fayet and la Chapelle in 1736, by the miniſter, who had alſo perceived the wiſdom of the plan. The firſt propoſal experienced no objection, but as to the ſecond Mr. Larnage was referred to the court of Madrid, which gave no anſwer at all to it.

To ſupply, as much as poſſible, the want of ſuch a reſident, the adminiſtrators named, the 12th October 1751, Mr. de Brémond, commandant of the militia of Mirebalais, who had made arrangements with Don Miguel Montero, an inhabitant of Santo-Domingo, to claim from the Spaniſh preſident the fugitive French negroes. Mr. Brémond was allowed three hundred livres, colonial money, for every negroe brought back; and further, the third of thoſe which remained in cuſtody, and two hundred livres for each of thoſe forming the remaining two thirds, not including the jail expences; and he was authorized to take with him into the Spaniſh part, an officer whom he ſhould chooſe from thoſe of the militia of Mirebalais, and as many archers of the marſhalſea as he ſhould judge neceſſary, at his own expence.

By the treaty of Mr. Fontenelle, in 1762, the anterior conventions, made with the Spaniſh preſidents, were ratified, and it was added, that the negroes who, ſhould have fled from Juſtice, could be made to ſuffer only the penalty of exile or baniſhment; that thoſe who ſhould be married ſhould remain with the nation in whoſe territory the marriage ſhould be contracted, in paying the value of the ſlave, who in that caſe ſhould be valued by a Frenchman and a Spaniard, having for under arbitrator, the perſon appointed to make the claim; and this was equally to take place with reſpect to the children, who belong, according to the laws, to the maſter of the mother.

It ought to be obſerved, that in anſwer to a letter of the Spaniſh preſident of 18th October 1760, the king of Spain, by a ſchedule of the 21ſt October 1764, ſays, that this preſident has made known, that the ill-treatment the French ſlaves receive from their maſters, *is the cauſe* of ſo much deſertion, and that the French have violated their promiſe not to puniſh thoſe who are given up; that the cuſtom is to leave the negroes proviſionally to the care of the Spaniards who take them up, but *that their taſte for independence* leads them to quit theſe guardians, and to ſtraggle about the iſland, where they live like vagabonds; that there are many of this deſcription not yet claimed, and that, in conſequence, it would be right to ſell them for the profit of his catholic majeſty, following the cuſtom of the French colony.

But the ſchedule preſcribes, on the contrary, to

conſider theſe negroes as free, and to endeavour to induce them by gentle means to form ſettlements, taking always the neceſſary precautions, that theſe ſettlements do not endanger the public tranquillity. It is eaſy to gueſs that ſuch orders as theſe did not facilitate the recovery of the French fugitives. Nevertheleſs, in the treaty of 1766, it was agreed that the maroon and ſtolen negroes ſhould be given up, with a fine of ſixty dollars on every one who ſhould have in his poſſeſſion French fugitive negroes without having given an account of the ſame to the judge of the place. It was further agreed that a purſuit in common ſhould be made againſt the negroes ſettled in the mountains.

Other proviſionary conventions between Meſſrs. d'Ennery and Solano fixed on new regulations; but it is the treaty of police of 3rd June 1777, already cited in ſpeaking of the deſerters, that we muſt apply to for regulations concerning the fugitive negroes.

In this treaty it is agreed to give them up, exactly and with good faith, as ſoon as they are claimed by the officer empowered ſo to do. The capture-money is fixed at twelve dollars, beſides the conductor's expences, in all reſpects the ſame as the expences allowed for the white deſerters. What relates to married negroes and to children, is conformable to the treaty of 1762; but as the facility of theſe marriages was a real abuſe, the treaty preſcribes to the archbiſhop of Santo-Domingo, and to the pariſh prieſts of the Spaniſh part, not to give the permiſſion neceſſary to their celebration, but upon full knowledge of the caſe. And,

with

with regard to ſuch negroes as have fled from juſtice, they ſhall be given up on the requeſt of the governor-general only, who ſhall give his atteſted ſecurity, that theſe negroes ſhall not be puniſhed for the offence, unleſs it be for an atrocious crime, or of the ſame nature as thoſe which are excepted by the treaties and the general conſent of nations; unleſs it be in ſuch caſes, they cannot at moſt be done any thing more to than ſold out the country for the profit of their maſters, or be employed in the public works. It is beſides, agreed, that the Spaniſh negroes ſhall be excepted from the French rule, which authorizes arreſted negroes to be ſold after a certain term of detention, if not claimed by their maſters.

And as the propagation of the negroes, retired to the ſteep mountains, is regarded as dangerous to the general ſafety, the treaty of 1777 ſays beſides, that they ſhall be purſued in common, that thoſe that are taken ſhall be kept a year, during which their maſters may claim them, in paying the price fixed by the Spaniſh and French commandants, and, after that time, they ſhall belong to the nation that has them in poſſeſſion.

Such are the four articles which eſtabliſh a continual and reciprocal relation between the two colonies: the boundaries, the ſupply of cattle, the delivery of deſerters and criminals, and that of fugitive negroes. The ſecond of theſe articles has a branch that concerns the good police of the two nations, which is the care of hindering, by the difficulty of the ſales, the ſtealing of

cattle in one from becoming uſeful to the thief in the other. In this view the treaty of 1762 ſtipulates for the nullity of ſales if the buyer cannot prove, by a certificate from the commandant of the place neareſt that whence the ſeller comes, that the ſeller was the real proprietor. This regulation, which put an end to every pretext, was ſtrengthened by the definitive treaty of 1777. This treaty extends the regulation even to the ſales of ſlaves, and even provides that the value ſhall be paid back in caſe of death, agreeably to the ſale price; the cattle and ſlave are both given up to puniſhment reciprocally, provided the puniſhment do not extend to death or mutilation.

The importance of theſe things, has at laſt convinced the court of Spain of the indiſpenſable neceſſity of having a reſident near the governor or commandant-general of each colony reſpectively, authoriſed to claim deſerters and fugitives, and to attend to the execution of the other articles of police, or what may be relative to the intereſts of his nation; and the tenth article of the treaty of 1777 makes proviſion for ſuch an office which has ever ſince exiſted.

The French reſident, who is called the *commiſſary with the Spaniards*, is named by the king or by the adminiſtrators. The firſt who was ſent, the 15th January, 1776, juſt about the time of proviſionary convention, received an allowance of twenty four dollars for each fugitive negro whoſe return he effected, a ſum that was ſtopped by the receivers of the ſtrays, guardians of thoſe ſlaves, when their maſters

claim them, or from the public ſale, made in default of claim. On his ſide the commiſſary was obliged to return, to the treaſures of the ſtrays, the ſums which were paid him in the Spaniſh part, according to a certificate from the Spaniſh preſident, for the negroes there married.

But ſince it has been thought, that thus to join this officer to the reward of his ſervices, was to degrade his character in the eyes of the people among whom he reſided, he receives twelve thouſand livres colonial money, drawn from the funds formed by the product of the enfranchiſement of ſlaves.

It would be impoſſible to hear complaints more general and more unequivocal than thoſe continually made to the Spaniards relative to the French negroes that take ſhelter in their territory. They have long been repeated, and it is impoſſible to anſwer them with much candour after what the preſident Morfy did in 1714, and when we hear the hiſtory of the little town of Saint-Laurent of the Mines. If we were to liſten to the perſons who are moſt irritated, we ſhould hear them ſay, that formerly they had at leaſt ſome hope of ſeeing the return of their maroon negroes, becauſe their capture produced twenty dollars, but now, as it produces but twelve, a thouſand cheats are employed to prevent the giving of them up; for inſtance, that of making ſeveral ſucceſſive ſales of them, to do away the claims, and even to tranſport and ſell them into other colonies.

It would be committing an injuſtifiable error to adopt

the complaints inſpired by diſcontentment; but to believe that there reigns, in this branch of the Spaniſh police, the religious conſcientiouſneſs promiſed, and that the French employ in the execution of the treaty of 1777, and eſpecially in what concerns the ſtealing of cattle, would be to remain a dupe in ſpite of conviction.

The commiſſary, to whoſe eſtabliſhment the treaty conſents, does not hinder, in important occaſions, or in caſe a new choice is made by the goverment, the ſending of a commiſſary, in ſome ſort, extraordinary, to treat with the preſident on ſome important object. The treaty may furniſh the ſubject of it; ſince we there read, article 9, that the two nations ought to aid each other with men, money, ammunition, and conſider the defence of the iſland as in common. I have ſaid that this was done in 1781, when the chevalier de la Riviere was ſent to make repreſentations on the difficulty of the ſupply of cattle, in the midſt of thoſe wants the war augmented and multiplied daily.

There is, beſides, a third kind of commiſſary, he whom the divers governors authorize, when they enter on their functions, to go and compliment, in their name, the governors in their neighbourhood. This cuſtom ſerves to renew the aſſurance, which the chiefs of the different colonies give to one another of their deſire to live in perfect harmony. Generally theſe occaſions give an opportunity of ſettling things that intereſt the divers nations. Without doubt theſe

proteſtations are not better guarantied than others, by ſincerity, but they are, however, of public utility.

As cuſtom further requires, that the complimentary envoy between the French and Spaniſh governor, ſhould be conſidered as ſort of embaſſador, or repreſentative of the governor by whom he is ſent, he receives certain honours, not, however the ſame as are rendered to the governor in perſon. We have ſeen thoſe rendered to a preſident, in the journeys of the marquis of Azelor and the count of Solano, when they came into the French part, the firſt in 1765, and the ſecond in 1776.

The eve of the preſident's arrival, the French governor ſends him a ſuperior officer to the place where he intends to paſs the night, in the neighbourhood of the town, to teſtify to him the ſatisfaction his happy arrival has given him. Next morning ſeveral perſons of diſtinction come in coaches to form the ſuit of the preſident, who is ſeated in the coach ſent him by the governor with ſeveral of the principal officers. Arrived at the entrance of the town, the preſident alights, and walks, accompanied with the commandants of corps and the aides-de-camp, along between the troops lining the road. While he thus is going to the governor's houſe, the drums beat a march, he is ſaluted by the officers and the colours, and the batteries fire a ſalute of twenty guns.

The governor receives him at the firſt door of the government-houſe, conducts him to the drawing room, anſwers to his proteſtations of friendſhip by

others of the same sort, then he leads him to the appartments prepared for his reception in the government house, where he finds a guard of honour, composed of a company, having a captain at their head.

He politely refuses this guard, and accepts only of a single sentinel from the neareſt poſt. All the military men visit him by corps, and the members of the tribunals, of the administration, and of the different corporations come singly to make him a visit of civility.

The first time he goes to the play, the governor-general yields him all the honour of it, and gives him his place in the government box. Personal attention always accompanies the ceremonial, and the conceit of the chief who pays them consists in mixing a certain delicacy, very becoming his own dignity.

The visit of a president gives occasion to balls and feasts, and there is not a handsome creole who is not glad to prove, that a Spanish president knows how to appreciate French elegance.

When he returns, he has detacnments of militia cavalry for escorts, that in this, as in every thing else, the honours attending his departure may equal those of his arrival. The governor-general, who, during his stay, accompanies him in visiting all that he desires to see and makes the troops exercise in his presence, conducts him to a certain distance, when he departs for his colony, and attention and respect await him to the last instant.

At Santo-Domingo, the French governor would without doubt meet with a reception analogous to that

which I have here deſcribed, and the Spaniſh grandeur would not fail to diſplay itſelf. But the thing has never happened; the Spaniſh capital has never ſeen a chief of the French part. He contents himſelf with ſending hither ſome one to make his compliments.

I ſhall now give an acccount of the reception of Mr. de Saxy, an officer of the Cape-regiment, when he went to compliment the preſident of Santo-Domingo, Don Manuel Gonzales, in the name of Mr. de la Luzerne, in the month of May, 1786.

Mr. de Couſtard, commandant *en ſecond* of the weſtern part, had informed the preſident of the choice that had been made of Mr. de Saxy, in begging him to give orders, that this officer might find, on the road, all the aſſiſtance and conveniencies he might ſtand in need of. The preſident gave his orders accordingly to the commandants and the alcades.

After ten fatiguing days journey from Port-au-Prince, Mr. de Saxy arrived in the evening at the fort of Saint-Jerome, whence he wrote to the preſident to advertiſe him of his arrival, and to aſk him what hour the next day he might appoint for receiving him. A ſoldier of the guard, being before informed that a French envoy was expected, took the letter. An hour after arrived two of the preſident's coaches, with the major and aid-major of the place, who delivered an anſwer to Mr. de Saxy (written in Spaniſh), and which contained, with ſome compliments on his arrival, an invitation to come immediately to Santo-Domingo. Mr. de Saxy accepted the offer, and went

(as quick as the proceſſion of the Roſary, which he met, would permit him) to a houſe which had been prepared for him.

The next morning at nine, the ſame officers came with two carriages, to conduct him to the palace. The guards of the ſquare and of the preſident's door before which they paſſed, turned out with preſented arms, the drums beating a march. The governor came to receive him at the door of the ſalloon, where all the officers of the garriſon and other perſons in place were in attendance. The envoy complimented the preſident, congratulated himſelf on being choſen for the miſſion, and delivered to him the letters of Mr. de la Luzerne. After a quarter of an hour's converſation, he took his leave, and returned with the ſame honours to his houſe, where he found a guard of thirty men, commanded by a lieutenant, who came to ſalute him; he thanked the officer and refuſed the guard. An inſtant after Mr. de Saxy received a viſit from the preſident, accompanied by all the perſons preſent at his introduction. He alſo received a viſit from the royal court and all the other public officers. Directly after theſe viſits Mr. de Saxy, went with the major of the place to return them. He went to the houſe of the commandant of the battalion, that of the artillery, of the militia, &c. to the archbiſhop's, the ſuperiors of the convents of men as well as women. He went to pay his reſpects to the principal ladies of the city who receive viſits in the morning, and who never fail to imagine that a French eye always

expreſſes

expreſſes ſomething agreeably flattering at the ſight of the fair ſex.

Mr. de Saxy then went to dine at the government houſe at a table of ſixty plates. The French king's health was drink, that of Mr. de la Luzerne, and Mr. de Saxy returned theſe by the health of the king of Spain and that of the preſident, aided by Mr. de la Vigerie, the French commiſſary reſident at Santo-Domingo. During three weeks Mr. de Saxy was ſurrounded with civilities and reſpect, and he every day dine with the preſident, who always took care to have a numerous company invited. Every morning at eight o'clock one of the preſident's coaches was at his door. He made uſe of it in the morning in his viſits, to go to dinner, and in the afternoon for riding out. After this ſtay he took his leave to return to Port-au-Prince, having firſt paid his farewell viſits.

In two or three weeks after the return of Mr. de Saxy, Mr. Arrata, a Spaniſh officer, on the ſame miſſion, came to compliment Mr. de la Luzerne; the greaſt exactneſs was obſerved in rendering him the honours paid to Mr. de Saxy at Santo-Domingo.

The French envoy generally receives ſix thouſand livres, colonial money, for the expences of his journey, and out of this ſum he defrays his travelling expences.

I may now preſume that I have acquitted myſelf of my promiſe, of making known to the reader all that ſeems neceſſary to give him a full and juſt idea of the Spaniſh colony. There are, without doubt, many

more particulars worthy of his attention, but theſe will not be forgotten when, in deſcribing the French colony, I ſhall find occaſions of ſhowing other relations between the natural productions of the two, or differences in the morals of their inhabitants.

I have ſaid enough to enable any one to form a right judgment of the extent, the fertility and numberleſs advantages of this colony, which will for ever recall the idea of one of the greateſt events in the annals of the world. I do not know if it be to my being born in America only that I ought to attribute this ſentiment; but, it ſeems to me, that we ought to ſee with pain, the firſt colony of the New World fallen to that ſort of neglect in which it has ſo long languiſhed.

This neglect it muſt be confeſſed is ſtill more ſurpriſing, when we look over the French part, which, with much fewer advantages, defies at preſent all compariſon.

And why (perhaps the reader will here ſay) ſhould not the ſame induſtry extend itſelf over the two colonies? Ought not France hazard every thing to obtain the poſſeſſion of the whole of this immenſe iſland? Would not this acquiſition be advantageous to her? Since this queſtion preſents itſelf ſo naturally, and ſince an examination of it muſt add to what I have related of the Spaniſh colony, I ſhall endeavour to give it a ſatisfactory anſwer.

The 31ſt March, 1698, the miniſter of the marine wrote to the Marquis of Harcourt, then French em-

baſſador at the court of Spain, that the king would like to have the Spaniſh part of S. Domingo, and to know what would be looked upon as a ſatisfactory equivalent.

It muſt be remarked, that juſt at this time, the Saint-Domingo Company was forming, to which the ſouthern part, from Cape-Tiburon to the River Neybe, was ceded by the king, ſix months after, and that very likely the powerful perſons intereſted in that Company, had calculated that the Spaniſh part offered them the greateſt proſpect of ſucceſs.

I know not the anſwer of the embaſſador, but I do not find that the ceſſion was again ſpoken of 'till the month of September 1740, when it was ſaid at St. Domingo, that France was going to have the whole Iſland, in exchange for Iſle of Corſica.

This news, wrote Mr. de Larnage, then governor-general of the French colony, is looked upon as bad news by all the inhabitants, and I am aſſured that in France, it is looked upon as ruinous to the merchants; though there is no doubt, adds he, that it would be the moſt important and uſeful acquiſition that the king could make in America.

At laſt, in 1783, it was poſitively ſaid that France was to exchange Guadaloupe for the Spaniſh part of St. Domingo, and this news gave occaſion to ſeveral writings the authors of which were very well informed as to colonial affairs.

If we could wiſh to know firſt what are the intentions of Spain reſpecting this ceſſion, before we inquire

whether it would be uſeful or not to the French, we might, without heſitation, look on the queſtion as idle; becauſe we muſt firſt ſuppoſe the ſubverſion of all the principles of the Spaniſh government, and a grand revolution in the national character, to believe that Spain would cede any territorial poſſeſſion whatever, and above all give up the firſt metropolis that ſhe formed in America. It is then, after removing this difficulty, that we ought to inquire if what has been ſaid of the advantages, which France would find in the poſſeſſion of this territory, be founded or not.

Theſe advantages are ſaid to be ſix:

I. A more defencible poſition. II. A greater ſecurity for navigation in war time. III. A greater certainty of ſubſiſtence. IV. An augmentation of population. V. A more extenſive cultivation. VI. An augmentation of commerce.

Reaſons are given in ſupport of each, and theſe I ſhall now lay before the reader.

I.

A more defencible poſition.

In the preſent ſtate of things, the Spaniſh colony, lying to the windward of the French, being in ſome ſort open and defenceleſs, the latter is expoſed to every attack and every inſult. If France is the ally of Spain, they ought to ſuccour each other, and it is almoſt impoſſible

that they ſhould convey ſuccors ſo far by land. If, on the contrary Spain ſhould herſelf be the ennemy of France, the latter would have much to fear from the proximity of a neighbour, ſo much the more bold as he is extremely poor; and while the French colony would have all its forces on the frontiers, in order to defend them againſt men to whom a war in the woods and defiles would be but a ſpot, againſt lancers accuſtomed to purſue, ſtop, flight and kill wild oxen, the naval force of Spain, might make a fatal diverſion in ſome point of the French territory diſtant from the frontier.

Conſidering the two nations as friends, and Santo-Domingo belonging entirely to France, Spain, the immenſity of whoſe poſſeſſions renders her unable to defend the whole of them, would find a vaſt ſource of ſecurity in the eſtabliſhment of a maritime arſenal in the bay of Samana; and if there were beſides an interior fortification to protect the iſland, and maintain its defence till the ſuccours ſhould arrive from Europe, ſhe might look upon the gulph of Mexico as completely covered from the ennemy, eſpecially as Cuba would form a ſecond key to it. The Spaniſh part, become French territory, would be ſo much the more eaſy to defend, as, indepedently of the bay of Samana and the central fortification, the coloniſts, become French, would form a real active army, compoſed of men well climated and much ſuperior to any ennemy whatever that ſhould dare to venture an attack; ſince they are accuſtomed to the country, and as, in

diſputing every inch of ground, acroſs woods, buſhes, and deep bank-rivers, they would give the climate time to exerciſe its deſtructive influence on the aſſailants, the number of whom would ſoon be reduced by one half by the epidemick diſorders.

II.

A greater ſecurity for navigation in time of war.

While Samana remains neglected, as at preſent, and is, as being the windward part of all the iſland, the place of ſhelter of the men of war and privateers of the ennemy, they will continue to retire there, to repair, and take in wood and water. This bay is ſo much the more advantageous to them, as all the French ſhips coming from Europe or the windward iſlands, and bound to the North or Weſt part of Santo-Domingo, are obliged to come in ſight of the Cape of Samana, or, at leaſt, Old Cape-Français, on account of the dangers of the part through which one diſembogue, and even to come near the land, to avoid the *Mouchoir-Carré*, the ſhoals moſt to the Eaſt.

If France poſſeſſed Samana, ſhe would fortify it, and the enemy would no longer find ſhelter in it, and by this only the coaſting of Santo-Domingo would no longer be dangerous in time of war, provided ſmall

force ſhould be kept here ; light ſhips would keep the enemy's privateers at a diſtance from a cruize that the leaſt want, the leaſt accident by ſea, would not ſuffer them to keep.

III.

A greater certainty of ſubſiſtence.

THE continual and numerous ſhackles which the Spaniſh government delights in multiplying with regard to the ſupplying the French part with cattle, would ceaſe with the ceſſion. The hattes which would equally exiſt under another domination, would be more confined by new tracts of cultivated land, and from that time the cattle would be better attended to, their increaſe more conſiderable, the ſubſiſtence for the whole of the Iſland much more abundant, and we ſhould ſee no more of the vexations which are rather ſhameful for the French, who ſeem ever to be receiving favours, though their neighbours would be reduced to mere animal exiſtence were it not for their cuſtom.

The French government, well warned by experience what ought to be done or avoided, in order to preſerve the hattes, might, by wiſe regulations, take ſuch meaſures as would in future prevent the hattes from giving place to eſtabliſhments of culture; and the marking out of a certain extent of land in each

pariſh, not to be employed but in the raiſing of cattle would form a reſource of which ſhe always ſtands in abſolute need.

IV.

An augmentation of population.

THE population would rapidly increaſe by the number of the French cultivators who could ſettle on the new territory. They would be compoſed of men whoſe induſtry now knows not on what to exerciſe itſelf, of inhabitants of the French part (and eſpecially thoſe of the mountains), who, having lands exhauſted or impoveriſhed by the coffee-tree, would employ their negroes and their activity on a ſoil that may be called new, ſince, after being cultivated for leſs than a century, it has remained in a ſtate of repoſe for ſeveral centuries, and the rotting of the vegetables has formed a new layer and a new ſource of fecundity.

The inhabitants of the Windward Iſlands, who have but a miſerable exiſtence, on a ſoil intirely fullen from its original fertility, obliged at preſent to double the extent of their lands and the number of their people to get a produce equal to that of the firſt cultivators, would be happy to ſee a poſſibility of changing their ſituation; and it could be ordered, that in the Spaniſh part, the land ſhould no longer be granted for

for nothing except to thoſe who ſhould come with negroes, while the others ſhould be obliged to buy or rent their lands, as in many foreign colonies.

There would come capitaliſts from Europe, if the abſurd droit d'aubaine did not ſcare them: the merchants would ſecond the efforts of the coloniſts, who would afford juſt hopes of gain from the very fertility of the ſoil: and finally, emigrants ought to be counted upon from foreign iſlands, who would come to ſeek in a better ſoil, what the reſt of the Antilles refuſes, on account of their exhauſted ſtate, to the labour of the cultivators of the different nations who inhabit them.

The planter who would no longer ſtand in need of forcing his negroes to continual fatigue to pay himſelf for the intereſt of their coſt and of his land (a neceſſity deſtructive to the ſlaves), having a thouſand reſources for himſelf and for them in the aſtoniſhing fertility of the land in queſtion, would no longer require of them labours above their ſtrentgh. The ſituation of the negroes would, then, be bettered, and intereſt would come to the aid of the dictates of morality and humanity.

Another advantage of this ceſſion, is, a people ready formed in the Spaniſh coloniſts, and a militia fitted for the torrid zone. Theſe people, under an encouraging government, would multiply with ſo much more rapidity as the impreſſion of their religious opinions leads them to marriage, and as very different from thoſe who inhabit the French colonies, they have more women than men. This ſurplus would

furniſh wives for the French bachelors. Theſe people, ſo much more valuable as they are accuſtomed to live on the produce of the land they inhabit, in rendering this ſtronger would increaſe the population in another way, ſince with more coaſt to ſupply with proviſions, there would be more water carriage, and conſequently more ſea men attached to the country. On another hand, with more land under cultivation there would be more interior commerce, and conſequently more traders, artiſans and men living by the product of their induſtry. The population muſt, then rapidly increaſe, and the iſland of Saint-Domingo would become an important poſſeſſion, above any of the Europeans in the New World.

V.

A more extenſive cultivation.

An augmentation of cultivation is a neceſſary effect of the employment of more numerous lands on a fruitful ſoil. With reſpect to induſtry it exiſts already, and it wants nothing to make it ſeen but the means and opportunity of exerciſe, were it to be confined but to the Spaniſh coloniſts only, whoſe preſent government in ſome ſort, preſſes them down and brutifies them. With regard to the hands, we have above mentioned theſe now employed to ſo little account

in the French Windward iſlands and thoſe of foreign iſlands, and even in the mountains of French Saint-Domingo. Africa would do the reſt.

Thoſe who reprobate the ceſſion will pretend, that there muſt be a ſecond Africa to authorize hopes from ſuch an eſtabliſhment. But when that part of the world is well known, it will be recollected, that to the French poſſeſſions on the rivers Senegal and Gambia, may be added thoſe of Salum and Cazamance, and renew thoſe they had formerly amongſt the Bigazots. A fine factory might be formed in the iſland of Tamora, which makes a part of thoſe of the Idols, and ſecure a conſiderable trade in the nine rivers near them, from that of Quiſſy to that of Sierra Liona. Cape Mezurada alſo offers great reſources, as does the Golden Coaſt, from Acra to Popo, and to theſe may be added the coaſt of Angola. If we quit the weſtern coaſt of Africa and go to the oppoſite one, the channel of Moſambique promiſes ſlaves in abundance, if the trade be but ever ſo little encouraged.

But a gentle regime among the negroes of Santo-Domingo, would produce a valuable ſupply by propagation. In examining the cenſuſes of this iſland during a ſucceſſion of years, we ſee that the annual mortality amounts to a thirtieth, and the propagation to a ſeventieth; ſo that, of five hundred thouſand negroes, a number carried, perhaps, a little beyond the truth, the annual loſs, according to his calculation, is that of ſixteen thouſand ſouls, and the propagation ſeven thouſand, which requires an importation of nine thouſand.

Suppoſing that ſix hundred thouſand negroes are neceſſary for the cultivation of the Spaniſh part of Santo-Domingo, there will be, out of that quantity, a loſs annually of twenty thouſand, which, taking the propagation at eight thouſand and five hundred will leave but eleven thouſand five hundred for the yearly importation.

Santo-Domingo imports, at this time, nearly thirty three thouſand, and in adding together the two importations above ſettled, and which riſe together to twenty thouſand five hundred, there is already a ſurplus of nearly thirteen thouſand negroes that may be carried into the Spaniſh part.

But, if we allow for the real poſſibility that there is of extending the African trade, and if we conſider, that the ſix hundred thouſand negroes, judged neceſſary for the Spaniſh part, will be furniſhed, in great part by the French colony, who ſhall find, that the importation calculated for this latter will proportionnaly turn to the advantage of the other. It is not, then, giving way to too favourable calculations to ſay, that in leſs than twenty five years, the Spaniſh part would contain the ſix hundred thouſand negroes intended for it in ſuppoſing the ceſſion to be made.

This circumſtance would give an additionnal ſpur to cultivation, there would be no longer a retreat for fugitive negroes, when they ſhould all belong to one and the ſame nation. The bands of theſe fugitives, their devaſtating irruptions, the terror they ſpread, and which drives the peaceful cultivator from his home,

would no longer exiſt: all the negroes would be uſefully employed, and ſuppoſing the cultivation carried to the height of that in the French part, would bring an annual produce of a hundred and fifty millions of French livres, ſo that the total produce of Saint-Domingo, may be valued, according to this firſt calculation, at double this ſum.

V I.

An augmentation of commerce.

From the augmentation of cultivation is eaſily deduced an augmentation of commerce.

An objection is made to this commercial gain, in ſaying, that the price of the negroes will be augmented by the competition of purchaſers, and that there will be a proportionate diminution in the price of colonial produce. Suppoſe this objection well founded, in examining it as a ſtateſman we ſhall find, that the commerce of the mother country, which will ſell theſe negroes, will have a real and ſolid benefit; but as the coloniſts have as good a right to the benevolent care of the government, the government ought to hold the balance even between the merchants and the planters, and as it is impoſſible that the latter ſhould be miſerable without imparting their miſery to the former, a ſatisfactory anſwer is neceſſary.

When a negro veſſel arrives in port, as a balance

to the need which the planter has of purchaſing, the captain or owner wants to ſell, even by the nature of the cargo, as a delay of any length almoſt always brings on contagious ſickneſſes among the negroes, and as the expences of proviſions and ſea-mens' wages would ſoon abſorb the profits, if they refuſed to ſell at a moderate rate. Experience proves, that there has always been a pretty juſt proportion between the price of colonial produce and that of ſlaves. Beſides, if this objection were well founded as to the preſent hypotheſis, it would be as to the augmentation of the culture in the French colony, and would have been with reſpect to that of the ſouthern part of that colony.

Theſe are the reaſons given in ſupport of the ceſſion. I have taken the greateſt care not to weaken the arguments, and in order to render faithfully thoſe I have extracted, particularly from two memorials written, one by Mr. du Buc and the other by Mr. le Braſſeur, both intendants of the colonies, when, in 1783, was publiſhed, as I have already ſaid, the news of France having obtained this ceſſion in lieu of Guadaloupe, which would have rendered Spain a revenue annually of twenty millions of French livres, at the ſame time that ſhe would have ſaved the expence of about ſeventeen hundred thouſand ivres annually for the ſupport of her colony of Saint Domingo.

I muſt now call the reader's attention to what I oppoſe to this ceſſion, relatively to the intereſt of France. And that it may be the more eaſy to weigh the reaſons for and againſt, I ſhall follow the order adopted by thoſe whoſe opinion I combat.

I.

A more defencible poſition.

The defence would gain but very little by the ceſſion. If France and Spain are allied, the preſent ſtate even of the Spaniſh colony is uſeful to the other, becauſe the enemy will never think of attempting a deſcent in a country where there are but few ſettlements, and thoſe very diſtant from each other, and which is, indeed, almoſt a continued foreſt, where there is no poſſibility of conveying cannon, where an ambuſcade may be expected at every ſtep from men ſuch as the Spaniſh coloniſts have been deſcribed, who could not fail to carry on a buſh-fighting war with great ſucceſs, and who would deſtroy the enemy in retarding his march only.

Beſides, on what part of the Spaniſh territory could this deſcent be made, to promiſe much ſucceſs either over this or the French colony? To attempt it on the eaſtern coaſt would be to render the enterpriſe eternal in a climate which requires the greateſt diſpatch on

the part of the aſſailant. The enemy that would march from thence to Santo-Domingo, would have at leaſt fifty leagues to go, over a road where the conveyance of artillery would not be very eaſy, and in a land where he would meet at every ſtep an abattis or an ambuſcade.

As it would be impoſſible for him to croſs the Ozama over againſt the capital, he would be obliged to go eight leagues higher up to ſeek a fording place, which of itſelf would be very dangerous, becauſe the oppoſite bank affords a thouſand hiding places for the Spaniards, who in full ſecurity might take the moſt deliberate aim. If, however, he ſhould croſs here, and get into the road leading to the city acroſs the ſavanas of Louiſa, his march would then become more difficult on account of the rivers he would have to croſs, and which are ſo eaſy to be diſputed; and, ſuppoſing he ſhould penetrate as far as the ſavana of Prieta, he would be obliged to engage in the heights of the ſame name and in thoſe of Gribeplatte where woods cut acroſs by deep-banked ravins require but a handful of men to ſtop the march of an army. Thus, then, I think it is clear that the ennemy would attempt nothing on Saint-Domingo by the eaſtern coaſt.

On the north coaſt, there is only Monte-Chriſt or the Bay of Mancenilla; ſince there are no where elſe the means of conveying the artillery, and ſhould the ennemy be ſo wild as to count on the Yuna, its borders alone would defend it againſt every thing coming up from Samana. By land there is not, as we have

ſeen,

ſeen, any thing but a path where a man that knows the country can go on foot only.

With regard to Monte-Chriſt, the diſembarkation would be eaſily oppoſed there, but ſuppoſing it effected, either here or in the Bay of Mancenilla, it would be eaſy, if the ennemy attempted to march to la Véga-Réal, to ſtop him at Saint-Yago, the poſition of which is very advantageous. But, what could he do here, forced every inſtant to advance from his fleet, and conſequently from the ſuccours which would fail him at la Vega-Real, firſt becauſe it is not the part the moſt rich in cattle, and again, becauſe a part of theſe might be driven off towards the plain of Conſtance? To dream of going, whether by this plain or by the high road, to Santo-Domingo, would be a moſt ſilly undertaking, for it would ſuppoſe the chains of Sévico and Pardavé nothing, either of which is well calculated to ſtop the moſt enterprizing ſoldier, and which would have the ſame effect, ſhould the enemy attempt to get up the Yuna. He muſt, then, content himſelf with laying waſte a few miſerable ſettlements and deſtroying a few cattle, an enterpriſe that might, indeed, pleaſe the ancient Free-Booters, but which would not undoubtedly, now be the object of an armament of an European maritime power.

A deſcent on the South coaſt, from the South-Eaſt-Point, or Pointe de l'Épée, to St.-Domingo, and even to the redoubt of Jayna, would be ſubject to the ſame inconveniences as that made on the Eaſt coaſt; and if the daily would not be quite ſo great, it would be

ſufficient to leave but little hope of ſucceſs in marching againſt Santo-Domingo, which muſt always be attacked by land, on account of the bar at the mouth of the Ozama.

There are a hundred landing places, it is well known, between the mouth of the Jayna and that of of the Neybe; Bani and Azua may, then, be inſulted and even deſtroyed, but after this deſtruction, which would certainly add but little to the military reputation of the aſſailant, he would have gained nothing, whether he ſhould be marching towards Santo-Domingo or Weſtward. The hollow called the *Paſſage*, and which is between the Tavora and the Neybe, where the troops muſt difile on little ſteeps, would give the opponent full ſcope of thwarting their efforts; and if the ennemy got over this difficulty, the land of Banique, the hollow of Saint-Raphaël, would ſee the end of the expedition; in drawing, on the contrary, towards Santo-Domingo, he would find all the obſtacles of which we have already ſpoken: woods, rivers, defiles, hollow roads, and the difficulty of conducting his artillery.

From what has been ſaid, it is clear that it would be ſtill more abſurd to attempt an attack on the French part by landing on the North coaſt of the Spaniſh. The point of Monte-Chriſt and Bay of Mancenilla alone could encourage a gleam of hope; but there the enemy would be at twenty leagues from the Cape, having a country to croſs where the ground might be diſputed at every ſtep, and more eſpecially during the

twelve leagues from Fort-Dauphin to the Cape. At a diſtance from the poſt which muſt be reduced, in order to eſtabliſh himſelf in the iſland and not run riſk of being harraſſed at every moment, as alſo to have an eaſy communication with his ſhips, he would ſee his army dwindle away, and this ſo much the faſter as he would be obliged, to avoid the Northen Gales, capable of driving his ſquadron aſhore, to chooſe a ſeaſon when the heat makes ſuch cruel havock among European ſoldiers, that thoſe even who do not come to fight, but who have all the helps and conveniences poſſible, are more than half of them on the ſick liſt in leſs than three months after their landing.

Beſides, it is not enough to attack, or even invade, great part of a country, the aſſailant muſt be able to preſerve his conqueſt, and, conſequently, to oblige the attacked to ſurrender ſo ſoon as not to leave him time to receive freſh ſuccours. Now, to hope to do this, the aſſailant muſt poſſeſs the Cape; which, after landing in the Bay of Mancenilla, is ſubject to too many hazards and errors, the particulars of which would be long and rather foreign to the preſent diſcuſſion.

The deſerted ſtate of Spaniſh Saint-Domingo does not, then, expoſe the French part, and as the moral poſſibility of an attack of the latter through the territory of the former can be only by the Bay of Mancenilla; we may add that then the enemy would have juſt reaſon to fear, that he would find himſelf between two fires, ſince the Spaniards might

fall on his rear, cut off his convoys, his communications and reduce him to the neceſſity of marching on only a part of his force, the reſt being neceſſary to repulſe the Spaniards or ſecure a retreat, a thing which the moſt hardy commander never neglects.

On the ſuppoſition that Spain ſhould be the enemy of France; it is not conceivable that ſhe ſhould attempt any thing more than incurſions on the frontiers in her neighbourhood, ſince, in no part of the Spaniſh colony, there is to be found the means of making a ſerious attack on the French, either in troops or ammunition, and as Spain is not ſo conſtituted as to poſſeſs in herſelf the materials of ſuch an armament as would be wanting to make a conqueſt of the French part. Beſides, if Adventurers ſcattered along the coaſt reſiſted the Spaniards when their colony was in a more flouriſhing ſtate than at preſent, how ſhould a colony like that of the French now become their prey? A ſmall army on the frontiers, forming a chain of poſts would be a ſufficient defence, and if ſome parts ſhould not be ſo well defended as others, the enemy after laying waſte here, would be obliged to haſte back again, from the impoſſibility of remaining in places which bore teſtimony of his cruel but uſeful fury.

There remains one hypotheſis not yet ſtarted; that is, to ſuppoſe Spain not only the ennemy of France, but allied with other powers againſt that nation. This is certainly a ſuppoſition that includes very extraordinary events, and ſhould it be realized, it muſt be confeſſed, that then it would be more advantageous for France

to be ſole poſſeſſor of the iſland, rather than to have an enemy there blind enough not to ſee that Martinico is one of the keys to the Gulph of Mexico, and to aid another power againſt France. But even in this caſe itſelf, unleſs France were to abandon her colony, in neglecting to aſſemble the neceſſary means of defence, or from her incapacity of ſo doing, all attempts would be vain; and in every caſe, I know not how far the fear of falling under the Spaniſh domination might carry the coloniſts of French Saint-Domingo. And let Spain well remember, that ſhe would not with impunity adopt the cauſe of any other power than France for the latter is the only one whoſe intereſt it is not ſtir up a revolt in Mexico. Other powers have deſired, and attempted it, and had it not been for the French . . . . . but this would be robbing hiſtory of facts belonging to it alone.

II.

A more ſafe navigation in war-time.

The poſition of Samana is, as I have ſaid, very favourable to cruizers, but this does not depend on its land ſituation. Cruizers can hardly ever venture into the bay, now that the Spaniſh ſettlements are in a way to prevent their remaining there, and we have ſeen how eaſy it would be to keep out great ſhips, which, beſides, know too well how dangerous this

port is either for entering or getting out, to go there, when they would be almoſt certain of not being able to refit in order to purſue their prey. But did Samana belong to the French, that would not hinder the cruizing there from being carried on, unleſs there were ſhips ordered to protect the coaſting of thoſe coming from Europe or the Windward-Iſlands. Now, theſe ſhips, if France had them, might ſail equally from Cape-Français, in order to yield this uſeful protection. The cruizers from Jamaica do not always go to Samana; they ſtop at Cape-Grange, often they lie off Cape-Français, and there, as the French have but too often experienced, they come and take their ſhips in ſight of, and even under the cannon, of Picolet (1). It is not becauſe Samana is the property of one of the two nations more than of the other that theſe misfortunes come, but becauſe the moſt efficient protection for a colony is, a ſtout navy.

III.

A greater certainty of ſubſiſtence.

We have ſeen, that the hope of becoming independent for a ſupply of the firſt neceſſity was never founded on an expectation that the cultivators or others among the French would augment the number

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(1) A fort at the entrance of Cape-Français.

of graziers; but becauſe the hattes would become at once better managed and more free.

The effect of the ceſſion, in this reſpect, would certainly be local change of the hattes; for, if it be ſuppoſed, that they would occupy, as at preſent, ſpots in every part of the colony, though their limits might be narrowed, the iſland would ever be divided into an agricultural part, and that is now the French part, and another compoſed of herdſmen, with this difference only, that in conſequence of better management, it muſt happen, that in one there would be many more cattle than both could conſume, which, by-the-by, would not be a powerful encouragement in favour of the raiſing of cattle.

But if the hattes undergo a change with reſpect to their local poſition, how is it not perceived that the ſubſiſtence would not be ſo certain, from the real incapacity of conducting from one place to another all the cattle of a hatte, and becauſe this would produce fugitive animals, which would in the like proportion diminiſh the number of thoſe neceſſary to propagation.

It is eaſy to conceive, that for a long time the effect of this local change would not be felt; becauſe the argricultural eſtabliſhements would begin in the parti neareſt the coaſt, where the hattes are not the moſt numerous. But, this time muſt at laſt come, and then the preſent population of the Spaniſh colony muſt be preſerved; for, without that, no more hattes, from this very probable cauſe, that no Frenchmen

will enter on the new-ceded territory, to lead a ſort of life little adapted to a lively, enterprizing people, ſoon diſguſted with whatever has the air of monotony.

Thus, then, to the Spaniſh coloniſts alone would be left the ſupplying of the whole iſland with cattle, and they would be the only perſons for whom it muſt be ſuppoſed that the ceſſion would have no happy effect, except the improvement of their hattes. Now, by what law, juſt in itſelf and poſſible in its execution, ſhall it be ordered, that no coloniſt, formerly Spaniſh, ſhall quit his occupation of herdſman for that of cultivator in any way whatever? How can two people, very diſtinct at the moment of the ceſſion, become one, if there ſtill exiſt a ſort of line of demarcation between their occupations? The greateſt part of the Spaniards would wiſh to apply themſelves to cultivation, the produce of which they have been continually told enriches the French; and the French to whoſe ears grazier and poor-man are always ſinonymous, would not apply themſelves to a profeſſion, which, I repeat it, is contrary to their inclination and habits.

Without doubt it would be very eaſy to make ſuch regulations as, conſidering nothing individually, would apply to the land only, and mark out, as has been ſaid, hattes for each place, or diſtrict, if the latter were better calculated for the attainment of the propoſed end; but what regulation could oblige men to keep this land in hattes? The prohibition of employing

employing it in any other way? But would the proprietor ſuffer himſelf to be perſuaded? And if, whether out of obſtinacy or from whatever motive, he would not be a herdſman; or, if, in place of having the number of cattle that his land required, he has a leſs proportion, what penalty would you inflict on him? The loſs of his property? This, without doubt, would be the ſevereſt he could incur; but, do you count this among the means of ſupplying the meat-market? of replacing the cattle which are indiſpenſable to the manufactures? You will find, as at preſent in the French part, that laws are uſeleſs combattants of a prevailing taſte or opinion, and that when a government is reduced to attempt to oblige individuals to apply their property to a uſe which they look upon as diſadvantageous, the law lies a dead letter in the code, a witneſs of a want of wiſdom in thoſe who have framed it.

We ſhould ſee, then, in lieu of a more certain ſubſiſtence, a greater dependance, not on a neighbour whoſe incapacity of doing better obliges him to remain a herdſman, but on foreigners who would take advantage of their power of following any other branch by which they might proſper. And ought we not to ſtart at the idea of adding to the inconveniencies ſuffered from waiting for a ſupply from without; a circumſtance which, during a war particularly, renders every thing precarious in the colonies, even military enterprizes for their preſervation? Let us reflect, then, for a moment on what the French

colony of Saint-Domingo already ſuffers, becauſe the articles it may have from the Spaniſh colony, in this way, are not ſufficient for its wants, and we ſhall ſoon ſee, that in place of finding, in the ceſſion, inexhauſtible reſources, it ought to expect greater ſcarcity and more numerous inconveniencies.

IV.

An increaſe of population.

The poſſibility of an increaſe of population, from men who would bring their induſtry with them, muſt be allowed; as alſo from emigrations from foreign colonies, and, indeed, from all the cauſes contended for. But, thoſe who wiſh for the ceſſion, have not perceived that it would not expulſe the Spaniards from the country; that theſe coloniſts and proprietors reſiding in Spain, who would not be ſtripped of their property without doubt, poſſeſs the whole of the colony, every inch of which is granted. The land to be ſettled muſt, then, be firſt purchaſed.

Certainly the price of it would be very moderate, eſpecially if it were declared that each manufacture ſhould in future be confined to a fixed extent, and that the reſt ſhould be added to the public domains, if not ſettled or ſold in a certain ſpace of time. However, this obſervation militates againſt the

poſſibility of giving lands to the coloniſts who ſhould arrive with a number of negroes, and indicates the neceſſity ſuch coloniſts would have of the means of purchaſing, and that of coming beforehand to make their acquiſitions and other arrangements previouſly to the arrival of their negroes.

It appears, beſides, that the effect that the clearing of new lands would have on the health of the old as well as new coloniſts has been forgotten; this effect, however, is always very ſenſibly felt in the moſt healthy climates, and it would be to commit a moſt inexcuſable error to leave it out of a calculation like the preſent, in a colony under the torrid zone, where the cauſes even of the fertility of a ſoil covered with trees muſt have a pernicious effect on the lives of the firſt ſettlers. Whoever has ſtudied the nature of the ſettlements in the Antilles, muſt know, that it is not he who begins, nor even his immediate ſucceſſor, who reaps the fruit of his laborious enterprize.

If theſe objections are well founded as to the white and free coloniſts, how much more ſtrongly do they apply to the negroe ſlaves, who, ſtill more cloſely ſubjected to the influence of the new-cleared lands, and obliged to vanquiſh every obſtacle by their own efforts, or to ſink in the attempt, would not fail to fall the victims of ſuch frequent and multiplied cauſes of deſtruction.

V.

An augmentation of cultivation.

We are now arrived at the moſt important point; for the great object of every colony being to provide the mother country with ſuch produce, in exchange for her manufactures, as ſhe mayaga in exchange with other nations, it is very clear that the French colonies of the Antilles, which ſupply articles not produced in France, muſt be uſeful in proportion to the extent of their cultivation.

The calculation with reſpect to increaſe of culture from the ceſſion, ſtands on falſe ground. Firſt, the annual mortality of the negroes of Saint-Domingo has been reckoned at no more than a thirtieth, and it is certain that it ought to be a twentieth. This proportion ought not even to be attributed to the treatment of the negroes, becauſe if miſmanagement deſtroys ſome ſlaves, there are ſome privileged places where the climate diminiſhes the loſs, ſo that this proportion of a twentieth, or five out of a hundred, may be adopted as the true one.

To be fully convinced of the moderation of this computation, we have only to conſider the mortality of the whites, who cannot be effected by miſman-

agement; this is at the rate of five out of a hundred at leaſt, and much higher, if the troops are included.

Thus, out of five hundred thouſand French negroes, which is the number we may now reckon at Saint-Domingo, the annual ſupply for deficiency ought to be twenty-five thouſand. It is true, that in theſe twenty five thouſand, we muſt include thoſe born in the colony, which amount to a ſixtieth, which proportion, I know, might be augmented by a regime more favourable to the condition of the mothers, ſuch as is ſeen on habitations where the births ſometimes ſupply the deficiency occaſioned by the deaths. But, on another hand, we ſee that theſe twenty-five thouſand new negroes are not a certain ſupply; becauſe the lenght of time neceſſary for getting them in Africa, the voyage, the ſeaſon in which they arrive, all have an influence, more or leſs, on the difficulty of climating them, independent, of other local circumſtances.

We may, then, look on the number of ſixteen thouſand, annually required in the French part, as below rather than above the mark, after making the balance of the deaths and births.

Following this proportion for the ſix hundred thouſand negroes, the number ſuppoſed neceſſary for the Spaniſh part, we ſhall find the bill of mortality to amount to thirty thouſand, the births to ten, and, conſequently, the ſupply to twenty.

Adding theſe ſupplies together, ſince we are ſpeaking of an augmentation of culture and ſuppoſing, ſurely, that the French part is not to be abandoned

in conſequence of the ceſſion, we find that the number of negroes, to be obtained annually, amounts to thirty ſix thouſand. This number may, indeed, be reduced to thirty thouſand, if we allow that a hundred and twenty thonſand negroes might be transferred from the French to the Spaniſh part.

But is not this computation of ſix hundred thouſand negroes for the Spaniſh part evidently diſproportioned to the extent of a country, containing twice, at leaſt, as much arable land as the French part? Whoever knows the territory need not be told that it might furniſh employment for fifteen hundred thouſand negroes. However, to avoid a charge of exaggeration, ſuppoſe a million only neceſſary; twice as many as are now in the French part (which itſelf might employ a hundred thouſand more), and as many as are in all the French colonies put together, whence could be brought ſuch an immenſe number for the firſt ſtock, and afterwards an annual ſupply of thirty three thouſand?

Here the partiſans of the ceſſion point to each parcular quarter of Africa, and to Africa altogether, as if naming theſe countries could draw its inhabitants to Saint-Domingo; but this is the objection:

Why, in the moſt favourable years this trade has ever known, I mean ſince the peace of 1783, has the annual importation to Saint-Domingo never give beyond thirty two thouſand and ſome hundreds? We have ſeen that, in order to keep the French colony in its preſent ſtate of ſlave population, the work of a hun-

dred and thirty years, it ſtands in need annually of, at leaſt, the half of theſe thirty two thouſand recruits. There would then remain but ſixteen thouſand, with whom it would be ridiculous to begin to make up the required million.

Muſt I, to make the moſt favourable ſuppoſitions to the opinion that I combat with ſincerity, count that two hundred thouſand negroes from the Windward-Iſlands would be transferred to St-Domingo, and that their uſual ſupply would follow them thither? But, there yet remain eight hundred thouſand to be found; for if any are taken from the French part, they muſt always be followed by their proportion of the ſupply of the ſixteen thouſand they now require, and the ſixteen thouſand remaining would be fifty years in producing the eight hundred thouſand required.

We ſhall without doubt be brought back to Africa again, which certainly poſſeſſes more than eight hundred thouſand negroes. But is this poſſibility ſufficient, as regarding the territory? Does it double and triple the ſhips, the crews, and the merchandiſes for the trade, in ſuppoſing that the Africans ſhould ever continue in the ſtate they now are?

Ought we not to recollect here what I have ſaid of the little effect produced by the ſchedules of 1786 and 1789, intended to bring negroes into the Spaniſh colonies? Let any one look on the poor mean ſituation of Trinidad, ſo much boaſted of, where emigrants from the French Windward-Iſlands flocked,

and he will be led to believe, that there is more than one thing of this kind to be counted among mere chimeras.

To give every advantage to the ſupporters of the ceſſion, I ſhall ſuppoſe that, after the recruits from the other iſlands and from the French part of Saint-Domingo, there remain but ſeven hundred thouſand to bring from Africa; that they are on board and have croſſed the ſea. Now, ready to diſembark on the ſhore of the Spaniſh part, I aſk; who has prepared the hundred and ſeventy five millions of dollars to pay for them?

Do you count upon a troop of new capitaliſts? But, they muſt have, beſides, enough to purchaſe the land on which to employ this ſum, and if there be a great competition between the cultivators, the price of this land will be conſiderable enough to add a good deal to the dollars juſt mentioned. Do you reckon upon the inhabitant, who has abandoned an ungrateful ſoil for one that is fertile? But, the giving up of this ſoil is itſelf a ſacrifice; it muſt ever be accompanied with the abandonment of the improvements already made, buildings already conſtructed, together with many utenſils and others articles of too coſty conveyance, and which muſt be again purchaſed for the new eſtabliſhment. The mediocrity, or poverty, that has obliged him to quit his former place of reſidence, leaves certainly no room to ſuppoſe that he is come with a fortune.

Will this emigrant aſk credit from the negro mer-

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chant? The captain, or agent, who repreſents this merchant, and who recollects that the perſon who aſks for credit is an old debtor, who has long ſtruggled againſt ill luck, will ſurely refuſe to truſt him. Thus the negroes would remain unſold, and if, againſt all probability, neceſſity ſhould oblige the merchant to part with them under every riſk, rather than let them die on his hands, the ruin of the merchants would be for France ſuch a loſs as, perhaps, the employment of the negroes would never make up for.

Finally, let us even ſuppoſe that the pecuniary means of obtaining theſe negroes ſhould be found, or that by ſome ſpeculation or other, a great number of negroes ſhould be got for the cultivation of this ceded territory.

How can one help ſtarting at the idea of beginning eſtabliſhments on it, ſince it may with truth be ſaid there are none at preſent? Do thoſe who ſpeak of it with ſuch enthuſiaſm know what clearing of land is at Saint-Domingo?

Sometimes it is neceſſary to go to many leagues diſtance from any ſettlement whatever, making a road as one advances, in a country where nature itſelf preſents obſtacles at every ſtep to the conveyance of every thing wanted on the new land. The cultivator muſt arrive here provided with proviſions and tools. He begins by making an *Ajoupa*, where he puts every thing pele-mele, in order to guard his ſtores againſt the weather which he and his hands

are obliged to brave for many a day. The hut muſt be placed in the neighbourhood of water, and this alone is enough to prove, that its ſituation is not always the moſt wholeſome.

The ax is firſt laid to the trees ſurrounding the hut; it is thus that theſe poſſeſſors of the land are paid for the aſylum found under their branches. A fire is kindled to conſume thoſe enormous trunks, one day to be regretted; at laſt a morſel of clear land appears, the center of all the hopes and calculations of the owner.

If he has plants he with anxious prayers commits them to the earth. If they fail, he ſets off to ſeek others. Every thing is carried on the heads of the negroes, a part of whom muſt be employed to repleniſh the ſtock of proviſions, which the plantation will not produce for a long time yet to come. The rains render the roads more difficult, the overflowings of the rivers prevents their return at the appointed time.

The moment arrives when lodgings muſt be conſtructed, which, however miſerable they may be ſuppoſed, requires time and labour. The negroes wiſh for a ſpot, to be their property and the ſource of their humble fare. This muſt be cleared in common, and there is ſo much time taken from ſpeculative cultivation. The inſects attack every plant, and deſtroy a part of the proviſions, render a more frequent ſupply neceſſary, more laborious and coſtly.

The land, however, becomes clear, the foreſt recedes before its maſter; but even this ſucceſs is attended with fatal conſequences. The more fertile the land is, the thicker is the wood, and, of courſe, the clearing is more difficult. The air on this land, newly cleared and turned up, is the moſt dangerous that man can breathe: its effects are ſo much the more expeditiouſly deſtructive as, in a country at once hot and humid, the contraſt between the days and nights is very great. This contraſt acts on the negroes, ſometimes badly clad, and ever ſubject to be chilly even in the dog-day heats. Some of the negroes fall ſick, and in that ſtate want many things neceſſary to a man in health, deprived of the help of able phyſicians and ſurgeons, they are reduced to a ſtruggle between their natural ſtrength and the well-known force of the climate. This circumſtance, which may be more or leſs extenſive, is alſo various in its effects, becauſe the ſickneſs may light on the workmen more than on thoſe employed in huſbandry; and if their ſickneſs is a great evil, let any one judge of that of their death.

When a planter is ſo happy as not to experience any ſerious ſickneſſes among his hands, or any other fatal accidents, ſuch as uſually attend a new cleared ſpot; an eruptive and catching diſeaſe ſometimes throws all hands down at once, and labours that have been combined for one ſeaſon re put a ſtop to by the ſucceeding one.

Thus the days and the months accumulate, and after a conſiderable lapſe of time the coloniſt finds himſelf leſs advanced than at the firſt day, becauſe diſguſt has ſeized on him, or on his ſlaves. Happy is the man whom a robuſt education has formed for ſuch a life! He who takes to it by neceſſity is continually tormented with the recollection of the paſt, and if, after a ten years ſtruggle againſt his privations, not to ſay againſt poverty, he conceives hopes of ſucceſs, how far is he yet from the time when he can hope to taſte the pleaſures of eaſe, and enjoy the fruit of his labours! How many years muſt paſs away before he can ſay he has done any thing for himſelf; for this is not till long after his induſtry has added an eſtabliſhment to thoſe of the colony, and his mite to the riches of the ſtate.

But, this picture, which no one can call overcharged, is that of a ſettlement formed on a ſpot ſurrounded with lands already, in ſome ſort, inhabited; where there are roads from the ſhore to the neighbouring ſettlements; where other plantations offer the new-comer a cover in their buildings or ſtore-houſes; where friendſhip, generoſity, and colonial hoſpitality, afford ſuccour of every kind, more eſpecially in cattle of draft, in workmen, and in a multitude of other articles which lend wings to an eſtabliſhment of this ſort. This picture is of a country where the number of new-ſettlers is ſmall, where their induſtry already known inſpires confidence and commands credit; where he who ſets out has gene-

rally for a partner a man who does not come to partake of his labour and diſguſt, but who contributes, by advances, to render this ſeaſon of toil and care of ſhorter duration. In ſhort, ſettlements are now undertaken to augment a colony, but not to found one.

Indeed, what example can be cited of a colony founded all at once, and eſpecially a ſlave-colony? All of them, not excepting that of French Saint-Domingo, have been the ſlow and ſucceſſive work of time. Cultivation has arrived at its preſent ſtate by little and little. It is in advancing from the circumference towards the centre that the coloniſts have furthered their ſucceſs; it is in going like Free-Booters to ſeize on laborious negroes, to employ them on the French ſoil; it is in becoming numerous, that they have been able to form ſuch combinations as are advantageous to all; it is with profits already made; it is with the advances of commerce, and above all with an age of efforts, in a climate that has mowed down men by thouſands; that at laſt they are become an opulent people.

Again, let one ſingle example be cited that forms an exception to this rule, and that has been ſanctioned by ſucceſs. If we will but remember it, the colony of Spaniſh Saint-Domingo is the moſt apt as well as the moſt terrible example. With a million of Indians it was the aſtoniſhment and ought to be the admiration of the world, at leaſt as to its riches. But, alas! With theſe unfortunate wretches, all has diſappeared. There

was, however, nothing to eſtabliſh, but only to keep up. The African has been called in to replace the American, but the latter coſt nothing but the trouble of ſubjugating, while the other muſt be brought; from this only circumſtance all has ſince been decay, and the negligence of the Spaniſh government has finiſhed what the thirſt for gold had ſo horribly begun.

I am not ignorant that, not long ſince, a new canton was, in ſome ſort, created at *Plymouth* at St-Domingo, in the dependence of Jeremy. But, when the value of the coffee gave the idea of going to ſeek it in a propitious ſoil, there were ſettlements already formed at Plymouth by a few patient and laborious men, hardened to toil, inſenſible to the moſt cruel privations, or by people of colour, who had ſupplied by the lenght of time the want of energy and aſſiſtance; and it is even to the proofs of the fecundity of the ſoil, manifeſted by theſe firſt eſſays, that thoſe who have followed them in ſuch numbers are owing. And, as I before obſerved, the greateſt part of the ſettlements at Plymouth were of men, who had already pecuniary means, among which I count, credit; and, if any one will give himſelf the trouble of making inquiries in this reſpect, he will ſoon find that the preſent poſſeſſors are not the firſt, who, as it will almoſt always happen, experienced nothing but the pain and trouble inſeparable from the fate of the firſt ſettler.

But, finally, where has it ever been thought of to form a colony all at once, and to do it with men

not climated, or not accuſtomed to a country ſuch as is the Spaniſh part, at this moment. Is it poſſible that men ſhould be ſo miſtaken as to reaſon with regard to the negroes deſtined for this land, as if they could be compared to thoſe now in the French part! To talk of the mortality at a twentieth! of a ſixtieth of propagation, and of no longer wanting an annual ſupply from without! Whatever might be got by the ſix hundred thouſand to which theſe reaſoners confine themſelves,or the million which would at leaſt be wanted in a country almoſt naked, without roads, without ſhelter, where *ajoupas* muſt be conſtructed for the march of a regiment; their deſtruction would be frightful, and the calculation of the men whoſe aſhes has fattened the land in the French part of Saint-Domingo ſince 1670, would furniſh a proof, which would give me to much pain in the producing.

And yet, theſe advocates for the ceſſion would, not as was done at firſt in the Antilles, cultivate ginger, tobacco, and indigo; that is, produce which requires but a ſmall number of hands to obtain a profit in proportion to that number, and thus arrive gradually at ſugar-plantations; but ſuppreſſing almoſt all theſe intermediate degrees, we are now called upon to double the number of the ſugar plantations in the French colony.

Have theſe writers a correct idea of a ſugar eſtabliſhment, capable of defraying its expences, of affording a juſt compenſation for the fatigue and pains attending it, and for the induſtry that it ſuppoſes?

For, if they talk of ſuch ſugar plantations as thoſe now in the Spaniſh part, and which, ſuch as they are, have coſt ſome pains, they muſt not talk of an augmentation of culture.

In a ſugar plantation, worthy of that name, it is not eaſy to conceive the ſpace that there muſt be between the firſt day of clearing the land and that when the word *income* is at all applicable. The difficulties from the want of roads, of proviſions, are almoſt invincible obſtacles. To dig the holes for the canes, there muſt be negroes, ſtrong, vigorous, and, conſequently, climated; to turn the ſmalleſt mill, coſtly animals, and theſe muſt have care; for, the conſtruction of a water mill requires an aſſemblage of things not always at hand.

The better to judge of what muſt take place, from the moment when he, who has conceived the project of having a ſugar plantation, points with his finger to the firſt tree to be felled, till the time when the plantation produces annually three hundred thouſand pounds weight of white or clayed ſugar, I ſhall here give a liſt of what ought to compoſe it, when arrived at the laſt mentioned term.

1. At leaſt a hundred *carreaux* of land, two thirds in cane, the reſt for proviſions, or left in ſavanas, in roads, or in diviſions between the pieces of cane, &c.
2. About a hundred mules.
3. Two hundred negroes, compoſed and diſtributed in the following order.

120. Labourers.
34. Children.
16. Old or infirm, ſome of whom do trifling things.
30. Workmen, Servants, Herdſman, Guardians of the proviſion land, &c.

200.

Of the hundred and twenty labourers, fifteen muſt always be reckoned at the hoſpital, where the maſters have the humanity to ſend ſuch as want repoſe only.

Of the hundred and five remaining, eighty only will be able to dig the holes for the canes, the others will be fit for planting, hoeing, &c.

During the harveſt, there are ſeven negroes employed in an ordinary ſugar houſe, ſix in boiling the ſyrop, or ſometimes even eight (according to the number of theſe negroes who are ſick), to ſet the forms, waſh them, and clay the ſugar.

The feeding of the mill requires two negro women; three negroes to carry the canes from the mill-yard to the cane-box near the rollers, a mill-driver, two

young negroes to clean the coppers and diſengage the traſhes and four negro women to carry them, to the traſh-houſe each of which ties in her turn.

If there be but one teach, one burner is ſufficient; if two teaches, two. Beſides, three traſh-carriers for a teach and four for two.

One negro to heat the hot-houſe.

Three cane-carts take eight other negroes.

There are then :

At the boiling houſe,	21
At the mill,	12
At the ſtoke-holes,	6
At the carts,	8
	47

Of the fifty eight negroes remaining, fourty four are cane cutters and fourteen binders, and they muſt prepare in the morning canes to make from fifty too hundred forms(conical pans); for in the afternoon they hoe or do ſome other kind of work.

With reſpect to the thirty artificers, ſervants or guardians, they are thus diſtributed :

3 Coopers.
2 Carpenters.
3 Maſons.
4 Herdſmen.
4 Proviſion-grounds Guardians.
1 Woman hoſpital keeper.
2 Coachmen.
3 Waſherwomen.
2 Cook and ſcullion.
2 Foot-men.
2 Female ſervants.
1 Houſe-keeper.
1 Poulterer.

30

This ſugar plantation requires, beſides, buildings to the amount of twenty thouſand dollars, whether dwelling houſes, or buildings for the different proceſſes of the manufacture; it muſt have canals, ſewers, horſes, cows, ſheep, &c.

Who would not be ſcared at this long liſt, one article of which cannot be retrenched; and if we conſider the time neceſſary to make each individual maſter of his employment, and for each part to take its proper play in the movement of the grand and fine machine, we ſhall have an idea of what thoſe ſpeculative men, working on paper, can retrench from duration in order to arrive at brilliant deductions.

And it is believed that an immenſe ſurface can

be covered with eſtabliſhments like, or analogous to this! or, at leaſt, it is propoſed to double the produce of the French colony! When the manufacture, of which we have here given an imperfect ſketch, gives ſeven *per cent* intereſt of its value, which amounts at leaſt to a million of French livres, it is a rate which there is no wiſe proprietor would wiſh to accept of as an average product, and after ſuch an eſtabliſhment has been begun above fifty years, within reach of all the means and of aſſiſtance of every kind.

I know one of this kind of plantations, near Leogane, ſituated extremely favourably for carriage of every ſort, the furniſhing of which began in 1750, by a ſtock ſeventy-eight male and female negroes climated, or accuſtomed to the country. In 1787, the proprietor had bought, ſince 1750, two hundred and fifty-five other negroes, of both ſexes and of all ages, and in this lapſe of time there were one hundred and fifty negroes born on the plantation; notwithſtanding all this, the plantation contained, at the end of theſe thirty-ſeven years, no more than two hundred and three negroes in all. Here, then, is a loſs of nearly four times the original ſtock.

Yet, five out of a hundred is all that is allowed for loſs in the Spaniſh part! Is it forgotten, that, when ſupplies of negroes are thus taken by conſiderable purchaſes at once, the loſs is immenſe, and that it has an influence even on the climated ſtock? How would it be then, if this ſtock were little better than a ſupply taken all at once! Is it remembered, that

it hardly ever happens that negroes, already attached to a plantation, can, without going out of the ſame quarter, be transferred to another plantation, without experiencing a remarkable diminution? A negro is a man, a moral being ſuſceptible of affections like all other men, but much more warped by habit than any other. The change of place ſeems to him as cutting him off from what he is accuſtomed to look upon as a part of himſelf. He is identified with his cabin, his garden; he has contracted connections in the neighbourhood, in the quarter, and ſometimes even in the town, to the market of which he carries every ſunday his little harveſt of herbage. A more lively ſentiment, love, for every being is ſubject to its power, has perhaps places at a little diſtance from his cabin, the object which is the univerſe for him. Perhaps, it is here that he goes, when he can, to enjoy the pleaſures of a father. And it is believed that all theſe ties, all theſe relations, are to be rent aſunder without one ſtruggle of his ſoul, when he is led to a new land, and when he is offered, as the only compenſation for all he has loſt, more painful labours and more numerous privations! The leaſt thing in the world will plunge the negroes of a plantation thus transferred into diſcontent, whence comes every evil that this malady of the mind can produce, even death.

To whomſoever knows what a ſlave colony is, not one of the arguments, oppoſing thoſe of the advocates for the ceſſion, will not appear ſolid, and to

which I could not add proofs and conſequences that cannot enter into a work of this kind. But, ſuppoſing, againſt all probability, that the negroes neceſſary for cultivating the Spaniſh part might be found, no matter where or how; there muſt be, to bring this cultivation to the ſame perfection as that of the French part, it will require a ſpace of time the triple of that paſſed away ſince the French have inhabited Saint-Domingo; that is to ſay, about five hundred years.

V I.

An augmentation of commerce.

If as I flatter myſelf I have ſhown, an augmentation of culture is ideal, the conſequences deduced in favour of commerce is neceſſarily problematical.

It will appear clear to every ſound judgment, that the objection cited by the advocates of the ceſſion, and which is founded on the great death of negroes, and low price of the colonial produce, has not been ſolidly refuted.

Undoubtedly there is a ſort of equilibre between the two values, that of the negro and that of the colonial produce; but can nothing deſtroy it? Is it believed, that the number of conſumers increaſes always with the thing to be conſumed? It may be

reaſonably ſuppoſed, that ſugar, coffee, and indigo are not yet within the reach of all thoſe who might be brought to make uſe of them ; but, is it certain that three hundred millions of livres worth could be ſold, or even to the amount of half that ſum, more than at preſent, and what would the Spaniſh territory furniſh, calculated only according to the product of the French part?

It muſt be conſidered, that the number of conſumers of colonial produce, is not relative to its pecuniary value alone ; this value, however excludes every one not in a ſituation to buy it, but there is beſides the expence of the carriage from the thing port. Now, this expence is independant of the intrinſic value of the thing carried, or rather, when the carried requires preſervative care, as does colonial produce, it muſt be the greater. For the conſumers to augment beyond a certain proportion, the price of the article muſt fall. If this happens juſt when the price of negroes muſt inevitably riſe, the equilibre no longer exiſts. There will be no longer the means of purchaſing negroes, becauſe there will be no longer an advantageous market for the produce ; and if it be true that he who is at anchor with a cargo of negroes, cannot delay the ſale of them beyond a certain time, becauſe they would periſh, it is as true that he who finds himſelf under ſuch a neceſſity, or foreſees it, will ſend no more veſſels to the coaſt of Africa. So that, here is neither augmentation of culture nor commerce.

What, then, are we to conclude from the anſwers I have attempted to the ſix propoſitions in favour of the ceſſion? This only, that the project of making ſuch an addition to the French part, a project that ſeduces at firſt view, would not in reality be of the leaſt advantage to the latter, nor to France in general. Its execution would be attended with innumerable difficulties; it would be the work of a long ſucceſſion of ages, if ever it ſhould be realized, and France would be loaded with nothing but loſs, by the expences of government that the new ſubjects would require, who would preſerve their lands and continue to inhabit on them. So that, wanting an adminiſtration, however low we may put it at, no leſs could be expended on it than is at preſent, and beſides, perhaps a more vigilant police would be neceſſary, and a ſtrengthening of other parts of the public authority which conſtitutes a government.

In place of purſuing this chimera, let the French zealouſly employ themſelves in carrying their own colony to the higheſt degree of perfection and utility that it can attain, as it is yet ſuſceptible of an immenſe increaſe by the ſettling of the plain of Artibonite, of the ſouth part, which, deſpiſed till towards 1750, has yet, more than forty years ſince, but an imperfect beginning. Let them recollect, that a hundred and fifty thouſand negroes more would find uſeful employment in their colony, and that, obtained ſucceſſively, and diſtributed on land already cleared; coming by way of ſupplies on

plantations

plantations already formed, and where a certainty of ſubſiſtence and proper care await them, to protect them againſt the dangers which their change threatens them with; put in movement on a manufacture all the foundations of which are laid, where there is a whole the effect of which muſt ever be favoured, they would certainly produce a ſenſible augmentation of product. This augmentation would even be proportionally above the number of negroes added to the totality of thoſe already at work, becauſe the expence of their purchaſe would be almoſt the only one they would occaſion in the manufacture.

The French, in place of exerciſing their imagination on ſuch diſtant objects as this ceſſion, ſhould bend all their attention to the perfectioning of the culture in their own part. Let them ſtudy what may be moſt conducive to the preſervation of their negroes, of thoſe valuable beings, under whatever point of view they are examined, even under that of the maſter's intereſt, ſince the ſweat of their brow rewards his induſtry with the pleaſures of eaſe. Let a mild and protecting ſyſtem redound to the advantage of the ſlave as well as the proprietor; taking as a model the examples multiplied in the colony for twenty years paſt; let them combine the management of colonial manufacture, ſo that the negro may there find all the ſum of happineſs that is proper for him, in extracting from this happineſs, a profit for the coloniſts themſelves.

Let it be well remembered, that this plan is much better than the fooliſh ambition of imitating Spain, who believes that a prince is rich when he can ſtretch his eye over vaſt domains, though they ſhould be ſterile or neglected.

In all that I have ſaid, I have ſaid not a word about the compenſation that Spain would require, and that could not be refuſed. This compenſation, I will venture to ſay, could be in money only; for as to the exchange of Guadaloupe, it could never take place. We muſt no longer believe that princes have a right to cede thoſe whom they call their ſubjects, and whom they have been accuſtomed to look upon as a ſort of private property. Thoſe days of ſtupid debaſement, when ſuch an opinion excited no ſurpriſe, are now paſſed. The cowardly and ſhameful ceſſion of Louiſiana is an eternal record of accuſation againſt the miniſter, culpable enough to make a gift of Frenchmen without their approbation: What do I ſay? againſt their will, and in ſpite of their affection for their country! Some of them died the death of felons and miſcreants, but their blood will for ever cry our againſt thoſe who ſhall dare to believe, that Frenchmen are to be ſold like cattle. (*).

If France wiſhes for more territory, if ſhe wiſhes at once another colony and the means of adding to the riches and population of thoſe ſhe now poſſeſſes,

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(*). I boaſt of being married to a Louiſianeſe, whoſe father and uncle were among theſe honourable ſufferers.

it is Louiſiana that ſhe ought to claim; Louiſiana, where twenty five years of foreign domination have not made the inhabitants forget that they are French. The foreſts, flocks and herds that may be multiplied to infinity, offer exactly what the ſugar-colonies ſtand in need of. Here would be found what thoſe colonies are now obliged to ſolicit from foreigners, who carry on a trade of diſavantageous balance for the coloniſts, leaving them but an indifferent ſupply, and ſtripping them of their money.

And why ſhould France be leſs precaucious or leſs enlightened than England? Let her obſerve the conduct of this power. Seeing a future poſſibility of loſing her ſugar-colonies, by ſome event or other that might deprive her of the proprety or the products of them, her commercial genius has found out a compenſation for the future in an advantage ſhe now enjoys.

The vaſt extent of the United-States of America (the pompous title of ſovereignity over which has been torn from her) appeared extremely proper to conſole her for what an inordinate ſelf-love made her loſe, and for what the loſs of her colonies may ſtill add to her misfortunes. In conſequence of which, ſhe has made it a principal object of her policy, to graſp, by her agents, her loans and advances, the commerce of all the Eaſtern part of the new empire; and, acting with a degree of artfulneſs which one cannot help admiring, ſhe has ſeized on almoſt all the product of this immenſe portion, without being obliged, as formerly,

to defray the expences of its government, or to yield it protection in time of war.

Canada, the Iſland of Saint-John, and Nova Scotia, wrenched from France in a diſaſtrous war, now ſerve England as a point of ſtrentgh as well as obſervation, near a neighbour who cannot be put in the rank of the powers of the earth, 'till armed with a warlike navy. So that the United-States have to fear an attack behind, while the very rumour of a naval force ſhould block up their ports, deſtroy them without needing to ſet foot on ſhore. They will therefore be obliged a long time to wiſh for peace, being totally incapable of carrying on a war to render them as independent on the ocean as they are in their own territory.

Thus every occaſion and circumſtance has been taken advantage of by England, to turn to her profit not only the errors ſhe had committed, but alſo what ſhe fears from the effect of time, which may bring with its events that may change the political ſyſtem of the whole world.

What Great Britain has done is an example, or rather a leſſon that France ought to be reproached for not having already profited from. If ſhe would but caſt an attentive look over Louiſiana, ſhe would at once ſee what reaſon and wiſdom preſcribe. All the Weſtern part of the United-States wants an uſeful out-let for its productions, it ſeems to call for an induſtrious power, capable of teaching it, and of procuring it the means of augmenting its productions and

its riches. The Miſſiſſipi offers its propitious waters for this communication ſo reciprocally advantageous, and Louiſiana preſent itſelf as the protecting point intended as a balance againſt the influence of Canada. It is this valuable province, that ought to ſave France from the mortification of ſeeing her rival enjoy excluſively the advantages which ſhe herſelf would have partaken of, had not a miniſter, celebrated for every kind of prodigality, been reſolved that the ceſſion of Louiſiana ſhould form one of the features of his adminiſtration.

Spain, if ſhe underſtands her true intereſts, muſt look on the reſtitution of Louiſiana to France (from which it has never been lawfully ſeparated) as a real advantage to herſelf. This advanced poſt is more fit, in every reſpect, for the French; and theſe truths are ſo evident, the reaſons on which they are founded ſo clear, that to attempt to develop them would be to go over the firſt elements of European policy.

I ſhall conclude with a word to thoſe who wiſh for the ceſſion. Are theſe gentlemen ſure that the Spaniſh coloniſts would prefer the French domination? And if the contrary ſhould happen, and if, profiting of an option which it would be barbarous to refuſe, they ſhould quit this land to go to another and mourn for the loſs of their country, what would then become of the ſubſiſtence they now afford the French part, and the force they preſent againſt the common enemy of the two nations?

Perhaps I have dwelt too long on this ſubject, but

it appeared to me indiſpenſably neceſſary to put an end to a queſtion already often renewed, and which might leave ſome minds in doubt.

The only wiſe plan for the French to purſue, is, to leave the Spaniards in their preſent poſſeſſions, and to excite them, by the example of their proſperous induſtry, to an endeavour to emerge from their languid ſtate. Energy is all that is wanted for them to find, in their ſoil and the raiſing of their cattle, a remedy againſt the poverty that ſurrounds them. I have cited ſome traits, which prove that the Spaniſh government has at laſt found that it had too long neglected the advantages to be drawn from its colonies, and this is a good ſtep towards an improvement of the coloniſts. The two nations may emulate without rivaling each other, and this is what perfectly accords with the intereſts of both.

I have, for inſtance, took occaſion to ſpeak of bees, and I muſt add here, they might yet be a conſiderable reſource for the Spaniſh colony,

In a country where nature ever ſmiles, where the froſt of winter never comes to interrupt the current of her bounties, where the ground is continually covered with fruits and flowers, the ſubſiſtence of the bees is always abundant, and their ſtores, of courſe, very conſiderable. In the woods, the nectar of the uſeful palm-tree offers them a treaſure which they ſeek with avidity, and as ſoon as the hand of man has ſet its mark on the ſoil, and let full the grain of the Indian-corn, ſo abundant under the torrid zone,

the bee is ſure ſoon to find a delectable juice in its flower.

The Spaniſh part has already without the leaſt care, more honey than the whole iſland can conſume. It is ſent in barrels into the French colony, where it is retailed at the moderate price of ten pence ſterling a quart. But, what would really be a branch of commerce, is, the wax, pretty great quantities of which are now brought into the French part, where it is ſold in cags, and at a price that would ſoon render wax candles cheaper than thoſe of tallow, while there would be no fear of wanting the latter or of paying for them at an exorbitant price in time of war. How many other means might the Spaniſh coloniſts employ to their abundant advantage, if they were permitted !

As for thoſe of the French part, let them be content with their lot where induſtry has more than balanced the numerous local advantages of their neighbours ; let them think themſelves happy in the quiet poſſeſſion of the French part of Saint Domingo, the richeſt mine of the New World, which I am now going to deſcribe to my indulgent reader.

End of the ſecond and laſt volume of the Deſcription of the Spaniſh part.

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ERRATA.

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PAGE 49—Line—19—For *Caſſavium*, read Caſſavium-Bread.

67———20—After *hattes*, add or *pontes*.

87———9—For *ninety-ſix*, read ſixty-nine.

107———laſt—For *cotton*, read coffee.

139———7—After *Cuba*, add Jamaica.

273———24—For *Chevalier*, read Cavalier.

280———1ſt—For *millions*, read thouſand.

Vol. II.

301—Before *Ruſt*, read :

Roots.—See *Food of the Spaniſh Creoles*.

☞ *The Reader is humbly requeſted to correct the Typographical inaccuracies.*

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